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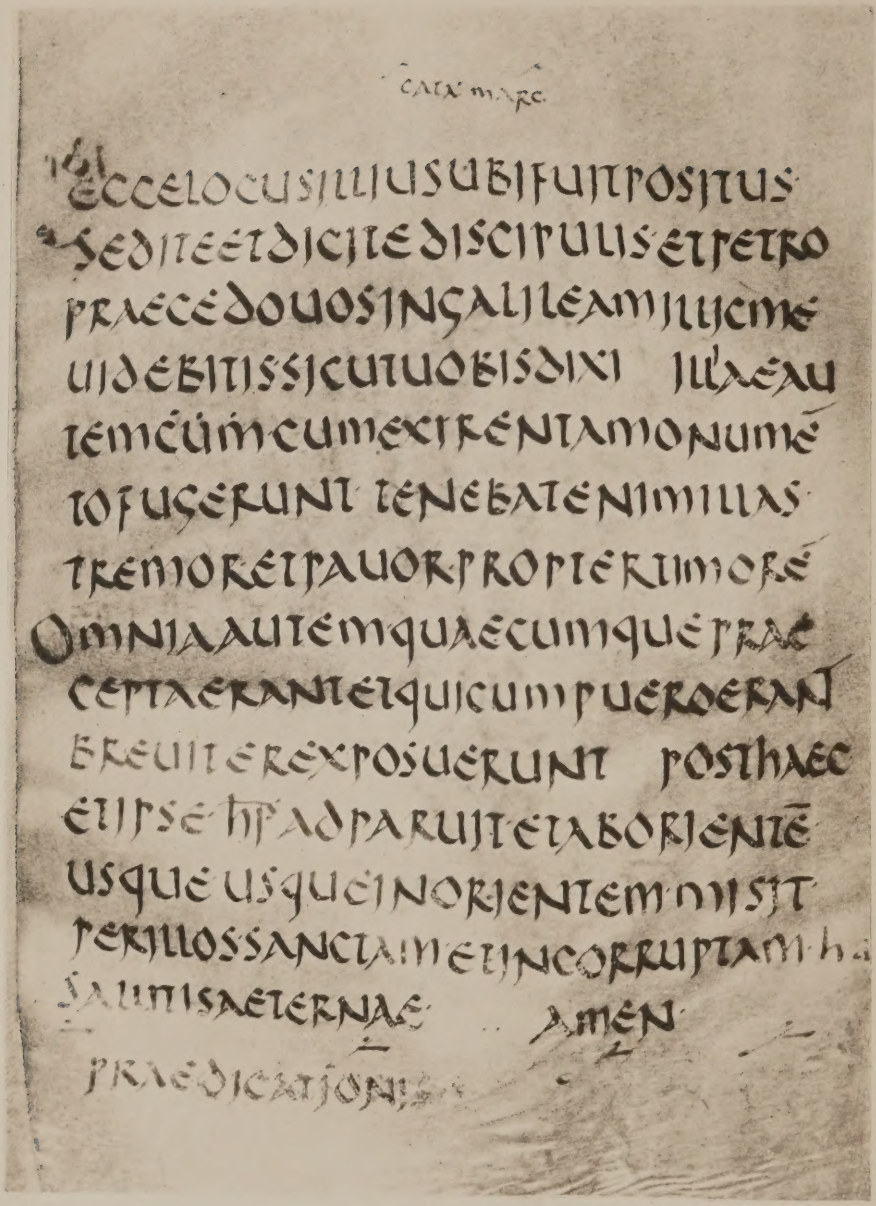

Codex Bobiensis (k) fol. 41. recto. Marc. XVI. 6-9.

Bible. N.T. Gospels. Latin. 1886. Old Latin

OLD-LATIN BIBLICAL TEXTS: No. II

PORTIONS OF THE GOSPELS

ACCORDING TO

ST. MARK AND ST. MATTHEW

FROM THE BOBBIO MS. (k), NOW NUMBERED G. VII. 15 IN THE NATIONAL LIBRARY AT TURIN

TOGETHER

WITH OTHER FRAGMENTS OF THE GOSPELS FROM SIX MSS. IN THE LIBRARIES OF ST. GALL, COIRE, MILAN, AND BERNE
(USUALLY CITED AS n, o, p, a_2, s, AND t)

EDITED WITH THE AID OF TISCHENDORF'S TRANSCRIPTS AND THE PRINTED TEXTS OF RANKE, CERIANI, AND HAGEN WITH TWO FACSIMILES

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INTRODUCTION

DESCRIPTIVE OF THE BOBBIO MS. (*k*) AND OF THE FRAGMENTS FROM THE LIBRARIES OF ST. GALL (*n*, *o*, *p*), COIRE (a_2), MILAN (*s*), AND BERNE (*t*).

§ 1. *General notice of the fragments.* The manuscript (*k*) which occupies the principal place in this volume, containing portions of the Gospels according to St. Mark and St. Matthew, is, as the reader is probably well aware, no new discovery. It has in fact been printed twice already, first by F. F. Fleck in 1837, and then by Tischendorf in 1847–9; but so inaccurately by the former and so inconveniently by the latter, that it has been little known and used by students. It is, however, a book of the highest interest, being undoubtedly the oldest existing representative of the African version of the Gospels; and as such it is historically and critically inferior to none of our Old Latin Biblical texts.

I have therefore thought it worth while to place it second in the series which began with the St. Germain St. Matthew (g_1), published in December 1883. I have edited the text myself from the MS., using as a basis not only Tischendorf's printed text, but also his original transcript. The latter was kindly placed at my disposal by the Delegates of the Clarendon Press, who bought it from his widow, with other papers, in February 1883. In March of the same year I visited Turin[1] for the purpose of making a fresh collation of the MS. with Tischendorf's text, and went carefully through it twice. By so doing I was enabled to make minute corrections, most of which the reader will see registered at the foot of the page, the result occasionally being to restore Fleck's readings, e. g. *sensate* in Mark xii. 34, and magister *eius* in Matt. x. 25. On the whole, however, I am glad to say that Tischendorf's text was found very correct. I have to thank Signor

[1] On the way to Rome, where I collated the New Testament of the Vallicellian Bible for the Oxford edition of the Vulgate.

Gorresio, the Librarian, for his kindness in allowing me the use of the MS., and for his courteous replies to my questions since addressed to him by letter—as well as for permitting photographs to be taken of two pages of the MS., one of which is facsimiled as the frontispiece to this volume. Professor Rossi of Turin has also been good enough to examine the MS. for me in regard to several doubtful points.

The fragments from the Libraries of St. Gall (*n*, *o*, *p*) have also been edited from transcripts in Tischendorf's own hand or in his possession, copies of which were revised on the spot by Mr. H. J. White, M.A. of Christ Church, who visited St. Gall on his way to Munich in the early days of September 1884. These fragments had not been printed (with the exception of *p*) when Mr. White saw them, and he was fortunate enough, with the aid of Dr. Idtensohn, to find some additional matter not transcribed by Tischendorf, an account of which will be given below. When the sheets containing them had been some time in type I received two interesting publications from Paris: (1) *Note sur un Évangéliaire de Saint-Gall*, by P. Batiffol, Paris, Champion, 1884, containing a reprint of the Coire fragments (a^2, which he calls somewhat unfortunately p^1), and the fragment of John xix. 28–42 from the St. Gall Stadt-Bibliothek or Vadiana (which he calls p^2, though it is, as he has perceived, merely a leaf of *n*, which has gone astray); (2) *Fragmenta Sangallensia* by the same, extracted from the *Revue archéologique*, pp. 305–321, for 1885, containing the first edition, as it now turns out, of *n* and *o*, but not *p*, which he was unable to find. We have gladly made use of these as far as it was possible, but the reader will see that our edition is on a much ampler scale than Mons. Batiffol's. We can, therefore, do little more than express our pleasure at this evidence of the renewed activity of the French Church in a department in which it set the first example to the rest of Christendom some two hundred years ago.

The introduction to these fragments, as far as regards the description of their external condition, is Mr. White's work.

The two leaves of St. Luke from the Library of the Bishop of Coire (a_2) are reprinted from Professor Ernest von Ranke's elaborate edition (Marburg 1872), and the four of the same Gospel from Milan (*s*), once like *k* at Bobbio, from Dr. Ceriani's *Monumenta Sacra et*

Profana, 1861. The Berne palimpsest leaves (which Dr. Hort has designated by the letter *t*) are in like manner printed from Professor Hermann Hagen's article in Hilgenfeld's *Zeitschrift* for 1884, pp. 470–484. These excellent scholars will, I believe, not be sorry to find the material which they have published collected into a single volume.

In determining the relation of these texts to other old-Latin versions, I have had the great advantage of the assistance of my late colleague, Professor Wm. Sanday, whose essay on the Latin text of the Bobbio MS., which forms §§ 10–15 of this Introduction, deserves especial notice. He has also investigated the affinities of the other fragments. In these sections, and in his article on the Corbey St. James with *Studia Biblica* (Oxford 1885), we have the firstfruits of a detailed study of the history of these versions, from which great light may be expected.

§ 2. *The Bobbio MS.* (*k*). *Title and number.* The volume is now in the National Library at Turin, and is numbered there G. VII. 15.

With regard to the older titles there is an unfortunate difficulty, Tischendorf's account not agreeing with what we at present find in the MS. At the top of his transcript of fol. 1 appears the following note, as far as it can be read :—

> Vorn darin Bobiensis divi Columbani Asceteri Pezz Hyacinthus
> ertone 55
>
> dann (?)
>
> Volumen m.s. ex m*em*br*an*is in 4° continens Ev*ange*lia p^me^ ed*ition*is vetustissimum quod ut traditum fuit illud est idem liber quem B. Columbanus Abbas in pera secum ferre consueverat.

In his printed account in the *Wiener Jahrbücher der Literatur*, Band 120, Anzeige-Blatt, p. 45, 1847, which is evidently based on that in the transcript, Tischendorf says distinctly that this was on the first leaf 'auf dem ersten Blatte (dem Inhalte nach ist es das letzte).' He repeats it word for word with the exception of the enigmatic expression 'ertone 55,' which he omits, probably because he did not understand it.

At present, however, no words at all except CATA. MARC. (so Professor Rossi assures me) appear on the top of the first leaf, and the first part of the note, containing the name of Pezz and the number,

is found nowhere in the book. The second note, beginning 'Volumen m. s.,' &c. as Tischendorf gives it in print (but with 'Beatus' for 'B.' &c.), is now found on the third paper fly-leaf in a 17th century hand. At the bottom of the page is the sign Q ✠, which Tischendorf also mentions, and on the back of the same paper leaf are the words 'Codex Monasterii Bobiensis,' which he does not quote.

All my efforts to explain this discrepancy have been at present fruitless. Hyacinthus Pezz is unknown by name in the Turin Library, and my friend Dr. Ceriani, who seemed most likely to know, can tell us nothing about such a person. The only conjectures I can offer are—(1) That Tischendorf saw the first words on a paper fly-leaf, which may since have been torn out, and wrote them on the top of the first leaf of his transcript, and then mistook the meaning of his own note; (2) that 'ertone' has lost its first letter and should be 'Dertone,' and that Pezz was librarian once at Tortona (Lat. Dertona). If so the MS. would have been No. 55 in an intermediate collection before it finally arrived at Turin. Tortona lies as a matter of fact between Turin and Bobbio, being about the same distance from Bobbio on the N. W. as Piacenza is from it on the N. E. Blume (*Iter Italicum*, i. p. 74) mentions two private libraries there, and hints at a public library or municipal archives, which had apparently disappeared. Leaving this matter for further elucidation, and turning to the original home of the MS., we may notice that we have two ancient catalogues of the Bobbio Library, one probably of the 10th century, the other of the year 1461, of which some account will be given below. In the second of these, which was printed by Amedeo Peyron in 1824[1], apparently before he became acquainted either with our MS. or the vulgate Bobbio Gospels (Turin F. VI. 1), there only appears one entry, which can plausibly be identified with our book, viz.—

8. Textus quatuor evangeliorum in littera capivers. antiqua asser. Ni.'

i. e. according to Peyron's explanation, 'The four Gospels in old uncial (or majuscule) character, bound in boards (asseres) of black colour.'

[1] *Ciceronis Orationum pro Scauro, &c. Fragmenta*, ed. A. Peyron, *Praefatus est de Bibliotheca Bobiensi*, p. 2, Stuttgart 1824. Cp. p. xxxiv. for an explanation of the terms used in this catalogue. *Capiversa* apparently means such characters as scribes used at the beginning of chapters and verses.

This identification is however not quite certain, and will be further discussed below, § 5.

Lachmann, who first made a critical use of the MS. in the Preface to the first volume of his New Testament (p. xv. foll. Berlin 1842), quotes it as *Bobiensis*. The symbol *k* by which it is usually cited in the series of old-Latin MSS. is due to Tischendorf, who continued the method of nomenclature first applied by Lachmann to the MSS. known as *a*, *b*, *c*, *d*, and others.

§ 3. *External description*[1]. The form of the volume is a middle-sized quarto, now containing ninety-six leaves of vellum, the pages being 18.7 centimeters high by 16.7 broad ($7\frac{3}{8} \times 6\frac{5}{8}$ inches), and having each fourteen lines to a page besides the headline.

The vellum varies much in character, being generally pretty fine and thin, so extremely thin sometimes as to be worn into holes. It has also suffered much from damp, and the writing has in many cases been taken off on the opposite pages.

The writing, as our facsimile will sufficiently show, is angular rather than round. There is no ornament or flourish, but the text is the work of a very firm and practised hand like that of a professed scribe. The initial letters of paragraphs are only slightly larger than the rest of the letters. In the MS. they stand, as usual, a little to the left of the rest of the text, but convenience of printing has led me to indent the paragraph a little the other way.

The ink throughout is yellowish brown in colour, and according to Tischendorf is very like that of the Codex Claromontanus of St. Paul's Epistles (D and d) in Paris.

The writing is ascribed by Tischendorf to the fifth century; Fleck says 'aetas codicis VI aut forsitan V seculi est.' It appeared to me, as far as I could judge, of the earlier date. If so it is one of our earliest Latin New Testament MSS.

The punctuation consists of a point opposite the middle of the letters. It is often absent where it would be expected, and often

[1] This section is based to a great extent upon Tischendorf's description in the *Wiener Jahrbücher der Literatur*, B. cxx. Anzeige-Blatt, p. 43 foll. 1847, and his autograph MS. notes which lie before me, as well as my own observations. Fleck's Introduction is very poor. He gives, however, a moderately good lithographed facsimile of the same page as our frontispiece.

introduced in the most absurd places in the middle of words. Often a space is left to indicate a full stop in the middle of the text, without any point; but the point is sometimes found in these cases. I have endeavoured to make the printed text as exact a representation as possible in this as in other respects, but the punctuation is so strange and often so faint that I have probably omitted some of these points.

The ruling consists of single horizontal lines to the right and left, with cross lines coming up to, but generally not passing beyond them. Needle pricks are not noticeable at the beginning of the lines.

Besides the first hand the text has been corrected by two others. The second hand is very like the first in character and colour, but smaller. Tischendorf considered that he was a contemporary of the first, and probably a professional reviser or διορθωτής. The third scribe is much later, perhaps several centuries. His work is coarse and indistinct, and his ink darker. It is like the work of an amateur or owner of the book. The character of his letters is Irish, and of course it is just possible that he may have been St. Columban himself.

The book is made up in quaternions, the signatures of which appear in roman numerals towards the lower right hand corner of the last leaf of each gathering. Tischendorf takes no notice of this arrangement. At first I almost despaired of finding any signatures, but after a while I discovered some fragments of numbers set off on one of the opposite pages. Starting from these I recovered several others, but in most cases it was impossible to discover any.

The following is a summary of the quaternions:—

Fol. 8 is the end of a quaternion which was numbered xxxiii, but the number cannot now be read. Fols. 16, 24, 32, and 40, were equally the last of quaternions xxxiiii, xxxv, xxxvi, and xxxvii, but these numbers also have disappeared. At fol. 48 is the end of a quaternion, after which a leaf has been lost. This loss apparently took place some time back, as the signature (xxxviii) is taken off by damp on the opposite page, fol. 49. This first gave me an insight into the composition of the book. Fol. 55 has the signature xxxviiii. On fol. 63 only x remains of the xl. Fol. 71 has no signature, but is the end of quaternion xli. Fol. 79 has the signature xlii. Fol. 87 is the end of quaternion xliii, but the number has perished. The last leaf of quaternion xliiii is lost as well as the first three and three last of quaternion xlv, of which the central fold (fols. 95, 96) is all that now remains. Fol. 79 is,

I believe, the only one which has a perfectly distinct signature (XLII), but one such is of course sufficient as a basis from which to recover the rest with certainty.

§ 4. *Contents.* The MS. at present contains portions of St. Mark and St. Matthew, in an order which to us at present appears inverted. Roughly speaking these portions are chaps. viii–xvi. of St. Mark and i–xv. of St. Matthew. The following is the exact statement of the contents:—

Mark viii. 8–11, 14–16 } fol. 1, which is mutilated at the bottom.
viii. 19–xvi. 9, which is the end, fols. 2–41.
Matthew i. 1–iii. 10 (after which a leaf is lost), fols. 42–48.
iv. 2–xiv. 17 (after which four leaves are lost), fols. 49–94.
xv. 20–36, fols. 95, 96.

In each case the verses named above are incomplete.

Fleck, followed by Tischendorf, assigns the contents of the first leaf to St. Matthew rather than to St. Mark, but this is a mistake, especially as the headline reads CATA. MARC. (for so, as I have said, Professor Rossi assures me). They were probably misled by the word 'Mageda,' for which the most correct texts of St. Mark have 'Dalmanutha.' It is certainly a curious coincidence that the portion of St. Mark should begin, and St. Matthew should end, almost exactly at the same verse after the feeding of the four thousand. But even apart from the evidence of the headline a comparison of the number of words lost according to the two alternatives is decisive in favour of St. Mark, so also is the detail 'et obliti sunt inponere panes *cumque unum solummodo panem haberent in naui* fregerit (i. e. precepit) illis dicens,' &c. which occurs only in Mark viii. 14. The argument from the headline alone would not be conclusive either way since folios 32 and 33 are both headed wrongly CATA. MATH. On the other hand, the reading *Magedan* for *Dalmanutha* in Mark viii. 10, though at first sight in favour of Fleck and Tischendorf, is in reality not so; for it is the reading in some form or other also of *a*, *b*, *c*, *d*, *ff*$_2$, *i*, *r*; while the Greek Dalmanutha is read only by *f*, *g*$_{1\cdot 2}$ *l q*, that is, by MSS. which are known often to represent a later stage of correction.

With regard to the original contents of the volume when it was

complete, Tischendorf does not appear to have formed any opinion, not having noticed the signatures of the quaternions. These, however, make it clear that it was a book of the four Gospels ending with St. Matthew. Fol. 1, as we have seen, begins the thirty-third quaternion. There are, therefore, thirty-two quaternions, or 256 leaves, lost previous to Mark viii. 8. I calculate that if the earlier part of St. Mark were written on the same method as what is now extant, it might have occupied four quaternions, or thirty-two leaves; and that the remaining twenty-eight quaternions, or 224 leaves, would amply suffice for St. John and St. Luke, with several leaves to spare. The remainder of St. Matthew, written on the same principles, would occupy, perhaps, fifty-eight leaves.

The total size of the book would then have been—

St. John and *St. Luke, lost*	224	leaves
St. Mark i–viii, *lost*	32	„
St. Mark viii. 8–Matt. xv. 36 (96 *extant* + 5 *lost*)	101	„
St. Matt. xv. 36–xxviii, *lost*	58	„
Total	415	

Allowing one blank leaf at the end this would make a volume of fifty-two quaternions—a thick one no doubt, but not unmanageable if made up as this was of fine vellum. Its sister MS., the Palatine Gospels, contained, I believe, about 350 leaves, the Munich Gospels 273.

In the foregoing statement I have assumed that the order of the Gospels was John, Luke, Mark, Matthew, rather than Luke, John, &c. This I do because there are several instances of books of the Gospels beginning with St. John, whereas we have only one on record beginning with St. Luke: and further the particular order which we suppose our MS. to have exhibited is paralleled by the uncial Greek MS. of the Gospels (of the ninth or tenth century), at Munich, usually quoted as X. See C. R. Gregory in his *Prolegomena* to Tischendorf's New Testament, p. 138, Leipsig, 1884. The one MS. known to me in which St. Luke stands first is the 'Aureum' of Erasmus, now in a glass case in the Escurial: see g_1, Appendix I. p. 51. There may, however, not improbably be others at present undescribed.

§ 5. *History.* The chief interest attaching to our manuscript arises from the tradition which connects it with the life of St. Columban,

generally esteemed the earliest of those noble Celtic missionaries who evangelized central Europe. The inscription still found in the volume (see above, p. vii) declares that 'ut traditum fuit illud erat idem liber quem Beatus Columbanus Abbas in pera secum ferre consueverat.' It was therefore, if this be true, the companion of those travels which ended at Bobbio in 613, about two years before his death. The reader may be reminded that, according to the most probable accounts, Columban was born in Leinster about 543 (the year of St. Benedict's death), that he left his monastery of Bangor on the coast of Down about 585, ten years before the mission of Augustine to Kent, and settled for nearly five-and-twenty years in the kingdom of Burgundy. Here he founded his order first at Anagrates (Annegray), and then about 590 at Luxovium, at the foot of the Vosges (now Luxeuil in the department of the Haute Saône). He was finally banished from the kingdom by the violent and profligate Brunehild and her son Theodoric (Thierry II), in 610. After being carried to the coast at Nantes and put on board a ship bound for Ireland, he returned somehow to the mainland, and found a resting-place, first in Neustria, and then in Austrasia; but he did not venture to return to Luxeuil. After a short stay at Metz he passed along the Rhine and its tributaries to the lake of Zurich, preaching to the Alemanni and Suevi. Then he moved onward to the lake of Constance, where he left his companion St. Gall. From this retreat he was again driven out and crossed the Alps into Lombardy, where he was kindly received by king Agilulf, who assigned to him a wild and solitary district in the Ligurian Apennines, near the river Trebia. Here he founded the great monastery of Bobium or Bobbio, and died two years later, on November 21, 615[1].

[1] A. Peyron's description of the site is worth quoting:—'In valle quam Alpes Penninae ad Liguriam pertinentes efficiunt quasi circino circumductae est urbs Bobium praeter oram Trebiae. Duae ad illam ferunt viae; altera a Viqueria secus amnem Staforam, altera a Placentia secundum Trebiam. Utraque primum patens et aperta; tum intra fluminis alveum modo lubrica modo glareosa; dein ardua per montium iuga; tandem per clivosos tramites praeceps; utraque iniqua et triginta millia passuum. Quid enim commemorem viam quae ad Genuam spectat difficiliorem, aliis atque aliis montibus obiectis, itidemque longiorem? Hinc raros mercatores ad Bobium commeare, a cultu provinciae abesse, neminem aut per occasionem alio eundi, aut, animi gratia, illuc contendere, nullam praedae spem facere populabundo exercitui; ut recte Bobium dicas urbem a tota Italia divisam. Hanc sedem D. Columbanus ineunte saeculo vii, sibi suisque delegit, in qua sancta oblivia vitae capiens Divinarum rerum meditationi vacaret

That an Irish missionary should carry a book of this kind about with him in a wallet or leathern pouch is natural enough. Such a satchel still exists for the book of Armagh (now at Dublin), and is described by Dr. Reeves at the end of a valuable little *Memoir* of that MS. written by him when vicar of Lush, and dated April 1861, which he was good enough to send me some years ago. 'We know (he continues) from record, that it was customary with the Irish, in early times, to carry about their religious books, whether scriptural or liturgical, in leathern satchels, and by the same provision to dispose of them in the library. Bookshelves seem to have been unknown in the primitive economy of Irish monasteries, and all the volumes were suspended in satchels, by straps, from pins or hooks in the wall. This plan is still adopted in some eastern monasteries, and the Hon. Robert Curzon's travels in the Levant furnish us with a drawing and explanation quite in point, when he describes the library of the ancient convent of Souziani, in Egypt, on the west of the Nile[1]. It is also by a knowledge of this practice of the Irish that we are enabled, while we reject the fable, to appreciate the allusion in the old legend of St. Longaradh, the learned, of Offerlane, which states that "on the night of Longaradh's death all the book-satchels of Ireland fell down;" and again, "Columkille, and all those who were with him, wondered and were silent when they heard the shaking of the books" (p. 12).' Such satchels were called *polaires*, and we know of three at least besides that of the Armagh New Testament still in existence[2].

(l. c. p. v).' Peyron places the decay of learning in the monastery as early as the 10th century, and dates the mutilation and destruction of the MSS. from very early times. Besides the ignorance of the monks, the foundation of a bishopric at Bobbio in 1014, and the struggles of the civil community to obtain independence of the monastery, led to great waste of time and energy in quarrels about rights and privileges.

[1] Cp. Mr. Alfred J. Butler, of Brasenose College, *The Ancient Coptic Churches of Egypt*, vol. ii. p. 246, Oxford 1884. Mr. Butler did not find such satchels now in use amongst the Copts, but he remarks on the similarity of the intricate plait-work borders in Irish and Coptic MSS. He adduces other parallels to Irish usage, ii. pp. 52, 60 foll., 81, 171, 215, 229. Many of these are also mentioned by Mr. Warren, *Liturgy and Ritual of the Celtic Church*, pp. 46–55, Oxf. 1881.

[2] Cp. F. E. Warren, *Missale vetus Hibernicum*, p. 20, Oxf. 1877, *Liturgy and Ritual*, &c. pp. 22 and 54. They 'were called in Irish *polaire* or *tiagha lebar*, the *pelliceus sacculus* of Adamnan' (*Vita S. Columbae*, ii. 8). Besides the cover of the Book of Armagh, we have that of the shrine of St. Maidoc, the case of the Oxford Corpus Missal (No. 282 in Mr. Coxe's cata-

But if this detail is easily explicable, how are we to account for Columban's possession of an 'African' text of the Gospels, written by a man who was very ignorant of the Latin language, but was better acquainted with the Greek characters? Mr. Sanday's essay (§ 10) demonstrates conclusively the correctness of the general opinion that our text has great affinity with that used by St. Cyprian. As to the Greek affinities of the book beside the CATA of the headlines, the blunders that meet us on nearly every page prove to us that that F, R, and S were unfamiliar letters to our scribe, and his occasional substitution of P for R is probably a Graecism. In view of circumstances like this Tischendorf hazards the same conjecture as he had previously made in regard to the cognate MS., the Palatine Gospels (e, Vienna no. 1185), that it was written in Africa by an Alexandrian calligraph, who was wholly ignorant of Latin[1], but he gives no suggestion as to how it came into St. Columban's possession.

The book may have been more than a hundred years old when its owner, then probably about seventy, reached Bobbio, and he had hardly then been sufficiently long in Italy to have acquired it there. If we could believe with Rossetti[2] that Columban came first into Italy at the end of the sixth century, and visited Gregory the Great at Rome, 'from whom he brought back an alabaster vase full of remarkable relics of the saints,' there would not be much difficulty in his possession of such a book. But this opinion is founded on an apparently forged charter by which Columban offers the monastery of Bobbio to Gregory in 599: and the silence of his early biographer, Jonas, in regard to such a visit may be considered as conclusive. The miracle reported by Ughelli, that all the bells (signa) of the churches sounded of themselves when he entered Rome, does not add much to the support of what is almost certainly a pious invention intended to counteract Columban's strong language as regards the papacy.

logue), which I have several times examined, and one in the convent of St. Isidore at Rome, seen by Professor Westwood. Another encasing an Ethiopic MS. is preserved in the library of St. John's College, Oxford, so like that of the Corpus Missal 'in texture and design (says Mr. Warren, *Lit. and R.*, p. 54), that they might be thought to have come from the same workshop.'

[1] *Wiener Jahrbücher*, cxx. *Anz. Blatt.*, p. 45, 1847, cp. *Evangelium Palatinum* Prolegomena, p. xix., Lipsiae 1847.

[2] *Bobbio Illustrato*, i. pp. 3 foll., Torino 1795.

If then we reject this journey to Rome we have to suppose that he either brought the book from Ireland, or acquired it during his residence in Gaul. The former of these suppositions opens an interesting field of speculation. The eastern affinities of the Irish and British Churches have been often asserted and often denied. Mr. F. E. Warren has recently summed up the evidence on both sides in a convenient form[1], and he certainly leaves the impression of a much wider and more frequent intercourse between the churches than we are at first inclined to suppose. He does not, indeed, suppose that eastern usages came into these islands directly from Greece or Asia Minor, but from Gaul. Nevertheless the presence of a book of this kind brought from Africa (or possibly Alexandria) would not be very surprising. We find Columban defending the Celtic Easter by referring to Anatolius, bishop of Laodicea, A. D. 270, and quoting a canon of the second Council of Constantinople[2]. It is known that the Celtic party at Whitby (however erroneously) defended their usage on the authority of St. John[3]. 'Sometimes (says Mr. Warren, p. 56), Eastern pilgrims visited Ireland. Seven Egyptian monks, buried at Disert Ulidh, are invoked in the Félire of Oengus[4];' and again, 'British clergy are recorded to have visited Constantinople during the patriarchate of Methodius (842–847) for the sake of obtaining information about the Paschal cycle' (p. 57)[5].

The only parallel in regard to books that occurs to me is the instance of the Epternach Gospels, probably of the eighth century (now at Paris, N. L. Lat. 9389). At the end of that volume, which is written in an Irish or Saxon hand, occurs the following inscription:—

> 'Proemendaui ut potui secundum codicem de bibliotheca Eugipi praespiteri quem ferunt fuisse s*ancti* hieronimi indictione· VI· post con*sulatum* basilii u. c. anno septimo decimo (= A.D. 558)[6].'

This note is, of course, copied with the rest of the book from a

[1] *Liturgy and Ritual*, &c. pp. 46–62.

[2] Columban, *Ep.* 1 *ad S. Gregorium*, c. 3 (he seems, however, to have known Anatolius only from Jerome), and *Ep.* 3 *ad Bonifacium IV.*

[3] Bede, *H. E.* iii. 25.

[4] J. Colgan, *Acta SS. Hibern.*, p. 539, Lovanii 1645.

[5] *Vit. Anon. Chrysost. Op.*, tom. viii. p. 321. 5, ed. Savile, 1612.

[6] For facsimiles see Delisle, *Cabinet des MSS.*, vol. iii. p. 231, and *Atlas*, pl. xix. 8; Westwood, *A. S. and Irish MSS.*, p. 58. pl. xxi.; and Silvestre, pl. ccxxvi.

much older volume, but it is interesting to remark that Eugippius was an African born at Carthage, circa A.D. 450, and second Abbat of Lucullanum (Castel dell' Uovo) at Naples. Like Columban, he had at one time visited central Europe, having evangelized Noricum and parts of Austria with S. Severinus, whose life he wrote. How a book from his library was copied and brought to Epternach (in Luxemburg) is not at first sight much easier to say than how Columban obtained the African version. The Benedictine writers of the *Voyage littéraire* (ii. 298) supposed that it was brought from England by St. Willibrord at the end of the seventh century, and Willibrord, we remember, was educated in Ireland. But we must also recollect that the Northumbrian church had direct literary contact with Rome through Benedict Biscop, founder of Jarrow (A.D. 628–690), who visited Rome five or six times for the purpose of acquiring manuscripts, and that Willibrord himself had been in Rome. The Epternach volume was also, it is probable, written after the date of Willibrord's mission from England, though possibly during his life-time († 738 circa). There is therefore, I fear, no sufficiently strong parallel between the two cases to build anything upon.

The possible connection of the Irish and African recensions of the Bible will be touched upon below, but it is at best only remote. I have not been able, I must confess, to trace any important coincidences between the readings of our MS. and the texts actually quoted by St. Columban in his extant works—in fact, I may confidently say that he does not use the African text.

The history of the volume after its incorporation with the Bobbio collection is the point to which we must next turn our attention. My attempts to trace it have led me to enquire into what is known of that great library, which in its dispersion has specially enriched the Vatican, Ambrosian, and Turin collections, and has contributed important volumes to those of Naples, Wolfenbüttel, Vienna, and Paris[1].

[1] The Paris MSS. are Fonds Latin 13246, the *Gallican Sacramentary*, printed by Mabillon, and F. L. 13598, a paper MS. of the Imitation of Christ of the 15th century: see Delisle, *Cabinet des MSS. de la Bibliothèque nationale*, ii. 341, and iii. 224. Sir Thomas Phillipps' Library (now at Thirlestane House, Cheltenham) has one MS. from Bobbio, No. 10864, 'Bullae ad Monasterium S. Iustinae de Observation scriptus manu Gregorii de Crema in Monasterio S^ti. Columbani de Bobio 1437 f. ch. 1. 15, red mor., folia 68 and two fly leaves in a case,' as I learn by the courtesy of the Rev. J. Fenwick.

It would, however, be obviously out of place to detail all that may be collected on this interesting subject; and those who wish to learn what others have already written about it must consult the works of Raphael Maffeius Volaterranus, Mabillon, Muratori, and Rossetti, and above all the two contemporary essays of Blume and Peyron[1]. It may be suf-

[1] The following are the books referred to in the text:—

Raphael Maffeius Volaterranus, *Commentarii Rerum urbanarum*, lib. iv. ad finem, p. 140, ed. 1603.

The first person who is known to have carried off books from Bobbio is Georgius Merula (see Peyron, l. c. infra pp. xviii, xx, foll.), who visited the monastery in 1493. His success seems to have inspired Thomas Phaedrus Inghirami († 1516), who apparently secured a larger number in 1494. The list of books seen by him is given by his fellow townsman Maffei, who adds that he carried many of them off to Rome. It is printed also by Peyron, pp. xviii, xix, and by Blume, l. c. infra, i. 59. Thomas, though a Scriptor in the Vatican Library, did *not* dispose of the greater part of his treasures to that collection (Blume says 'not any'). The Agrimensores are probably to be found in Wolfenbüttel, the Grammarians at Naples and Vienna.

J. Mabillon, *Iter Italicum*, p. 216 foll., and *Museum Italicum*, p. 275 (both in vol. i. of the same book), ed. 1724, who visited Bobbio in June 1686, and borrowed the service-book, which he there prints under the title of *Sacramentarium Gallicanum* (see preceding note). He then speaks of the MSS. as about 100 in number, but he must clearly have underestimated them.

L. Muratori, *Antiquitates Italicae* Dissertatio 43, in vol. iii. of the folio edition, vol. viii. of the 4° edition of Arezzo, 1775. Pages 493–505 contain the earliest known catalogue of the Library, of the 10th century, which Blume attributes to Gerbert (Pope Silvester II), Abbat between the years 967 and 972. This catalogue has been recently reprinted by Gust. Becker, *Catalogi Bibliothecarum Antiqui*, Bonn. 1885, pp. 64–73. The theological student may be reminded that Muratori's dissertation contains the famous fragment on the canon of the New Testament, usually called the Muratorian Canon. The Bobbio Catalogue describes 666 volumes.

Benedetto Rossetti, *Bobbio Illustrato*, vol. iii. p. 130, Turin 1795, gives a very slight notice of the Library. He says that it then contained about 100 MSS., the majority having been transported to the Ambrosian Library at Milan, and to the Vatican in the time of Paul V, A.D. 1618.

Fr. Blume, *Iter Italicum*, vol. i. pp. 55–61, and scattered notices in the other volumes (vol. i. Berlin 1824, vols. ii, iii, iv, Halle in 1827, 1830, and 1836). Blume has made the number of MSS. in the 10th century about 700, which is rather higher than we have any certain evidence to prove. By a slip of the pen he ascribes fifty-one MSS. to Boniprandus instead of three.

Amedeo Peyron, *Ciceronis Orationum Fragmenta pro Scauro, &c., Praefatus est de Bibliotheca Bobiensi*, Stuttgart 1824. It is rather unfortunate that Blume's and Peyron's books both appeared in the same year, as neither is complete without the other. Both are very important collections of material for the subject. Blume wrote with some knowledge of Peyron's then unprinted documents, but Peyron was independent of Blume. Peyron only died comparatively lately (between 1869 and 1874), but I cannot find that he returned to the subject, on which he might easily have enlarged.

The Sacristy of the Monastery, Peyron, pp. 62–64, contains the following personal relics of S. Columban:—'Cupa S. Columbani circumtecta argento deaurato in qua habetur vitrum grossum cum reliquiis tectum cortice nucea dicitur ex ybernia adducta.'

ficient to mention here that we possess four catalogues of the whole or parts of this library[1]:—

1. That of the 10th century printed by Muratori and Gustav Becker;
2. That of 1461 printed by Peyron;
3. The list of books seen by Volaterranus in 1494, most of which were carried off soon after by Thomas Phaedrus Inghirami; and
4. The list of the books sent to Paul V in 1618, printed by Peyron.

Of these 1 and 2 alone contain Biblical MSS., and to them only shall we refer here.

(1) The catalogue of the 10th century, of about the date, and perhaps the work, of the famous book-lover Gerbert (Silvester II), is unfortunately mutilated at the beginning, where we should perhaps expect to find the Biblical MSS. of greatest value. In its present condition it describes, as I have said, a collection of 666 separate volumes, according to Gust. Becker's computation; 479 of these being the main body of the old library. Then follow forty-two given by 'Dungalus praecipuus Scottorum,' and then those of seven other monks, and a small collection of service-books 'ad speluncam.' As Dungal came into Italy about 823 A.D., the first part of the catalogue describes an extremely early collection. In it we find 'libros evangeliorum plenarios et non plenarios V' (Nos. 350–354), of which our book may have been one, and the text of which *s* is a fragment another. There is also one 'evangelium plenarium' (501) amongst Dungal's own books, and another in the list of those of 'Frater Smaragdus' (659).

(2) The catalogue of 1461 includes, as we have said, only 250 MSS., showing how much the library had lost since the time of Gerbert.

'Cultellus S. Columbani quo patris populo praeciditur die ascensionis domini in monticulo qui dicitur crux vera.' Should 'populo' be 'populus'? and was 'our father's poplar' a tree planted by the saint; or one under which he sat?

On pp. xxv–xxviii. he gives a list of the books sent to Pope Paul V in 1618 from a paper in the handwriting of the Abbat Carisius. The catalogue of 1461 is also printed by Peyron, pp. 1–68, with a commentary identifying a large number of the books mentioned in it. It contains a list of about 250 MSS.

Gustavus Becker, *Catalogi Bibliothecarum Antiqui*, Bonn. 1885, Nos. 32, 291, 319, reprints the earliest catalogue, and notices that of 1461, and of Volaterranus.

[1] The reference given by Montfaucon, *Bibliotheca*, under the Ambrosian Library, which promised a catalogue of Bobbio books, refers to a modern paper of no value for our subject, as I learn from Dr. Ceriani.

The Biblical MSS. in this catalogue deserve notice:—

Incipit | Inventarium librorum | monasterii S. Columbani de Bobio | quod renovatum fuit in 1461 [de voluntate D. Antonii de Placentia tunc abbatis per dominum Christoforum de valisasano (?) patrem claustralem dicti monasterii *del. m. posterior*].

INFRASCRIPTA SUNT VOLUMINA TESTAMENTI.

In hoc volumine infrascripta continentur videlicet:—

1. Biblie pars prima . videlicet Genesis . Exodus . Leviticus . Numeri . Deuteronomium . Iosue . Iudicum . Regum . Ysaia . Hyeremia . Ezechiel . Daniel . liber duodecim prophetarum.

magni valde voluminis. Asser.

In hoc volumine infrascripta continentur videlicet:—

2. Biblie pars secunda videlicet Iob . Psalterium . Proverbia . Ecclesiastes . Cantica Canticorum Salomonis . liber Sapientie . Ecclesiasticus . Paralipomenon . Tobias . Iudicth . Hester . Ezre . Machabeorum . Apocalipsis . Actus Apostolorum . Epistole Canonice . Canones Evangeliorum.

magni valde voluminis priori simile. Asser.

In hoc volumine infrascripta continentur videlicet:—

3. Biblie pars prima videlicet Genesis.

Secunda videlicet Proverbia sive Parabole.

VOLUMINA VETERIS TESTAMENTI.

In hoc volumine infrascripta continentur videlicet:—

4. Biblie pars secunda videlicet Paralipomenon . Proverbia . Ecclesiastes . Cantica Canticorum . Liber Sapientie . Ecclesiasticus . Iob . Tobias . Iudicht . Ester . Ezere . Machabeorum . Hezechielis . Danielis . liber XII prophetarum . Ysaias propheta . Epistole Pauli.

magni voluminis. Asser.

In hoc volumine infrascripta continentur videlicet:—

15. Ioseppi antiquitatum gentis iudayce . libri numero V. in littera longobarda.

magni voluminis.

INFRASCRIPTA SUNT VOLUMINA NOVI TESTAMENTI.

In hoc volumine infrascripta continentur videlicet:—

8. Textus quatuor Evangeliorum in littera capiversa antiqua.

Asser. Ni.

In hoc volumine infrascripta continentur videlicet:—

5. Textus quatuor evangeliorum:
Concordantie dictorum evangeliorum in principio.
Picture quidem Sanctorum simplicissime in fine.
In littera grossa sed longobarda et legibili.
mediocris voluminis

In hoc volumine infrascripta continentur videlicet:—

6. Textus quatuor evangeliorum in littera similitudinem habens cum longobarda.
parvi voluminis ℟.

In hoc volumine infrascripta continentur videlicet:—

7. Epistole sancti pauli apostoli numero 14 et epistole 7 canonice cum tabula capitulorum singularum epistolarum in principio voluminis.
parvi voluminis.

There is also a list of treasures kept in the Sacristy in which we might have expected to find personal belongings of St. Columban (p. 62 foll.); but it contains only relics, ornaments, vessels, and no names of books.

Of these MSS. it is clear, as we have said, that No. 8 is the only one that could answer to our MS., but it might almost equally be a description of the Vulgate Gospels numbered F. VI. 1 at Turin, which also came from Bobbio, and is probably of the seventh century, or of *s*, which is of the sixth century.

A few remarks on the others may not be out of place. No. 4 is identified, and no doubt correctly, by Peyron, with E. 76 Inf. in the Ambrosian Library, except that the number should be E. 26 Inf. It contains from Chronicles to the Prophets as described in the catalogue, omitting Jeremiah and ending with Isaiah. Then follow immediately St. Paul's Epistles. At the end of them is this note:—

'Expliciunt epistole Pauli apostoli numero quatuordecim. ‖ Hanc bibliothecam ab auderico abbate usque in finem libri regum iussa est scribi consumata uero *et in* uno uolumine consuta ab luniberto exiguo abbate. Felix lector esse cognosce pro quo dicere ne pigeas : christe concede suorum ueniam delictorum.'—No Audericus, however, or Lunibert are known in the lists of abbats of Bobbio.

This MS. is remarkable as containing an old-Latin text of the second Book of the Maccabees, printed by Peyron, l. c. p. 71 foll.

The description of No. 5 should almost certainly run 'in littera longobarda sed grossa et legibili,' since 'littera longobarda' (including Merovingian and Hiberno-Saxon, as well as Lombard character) is in the eyes of the writer of this catalogue rather a term of contempt. The Italians of the 15th century specially disliked the difficult 'littera longobarda minuta,' and so 'grossa et legibilis' implies that though 'longobarda,' it was not of the worst kind.

No. 6 is identified by Peyron (and no doubt correctly) with a MS. in the Ambrosian Library numbered I. 61 sup., and is a 4° volume of the eighth century in a Lombard hand, having at the end a palimpsest leaf of St. Matthew in Ulphilas' version, edited by Mai and Castiglione in *Ulphilae partium ined. specimen*, p. 8, Milan 1819[1].

No. 7 I have no doubt is to be identified with a MS. which I saw at the Ambrosian Library in Feb. 1879, numbered B. 48 Sup. It is a small 4°. of the 10th century apparently, and contains the following signature at the end of the Catholic Epistles:—

'Expl. Septem Epistolae Canonicae Amandus Scripsit:' . The Epistle to the Laodiceans occurs in it between Colossians and 1 to Timothy.

[1] On other Bobbio fragments of this version see F. L. Stamm, and M. Heyne, *Ulfilas*, &c. ed. 6, pp. ix–xi. 1874.

§ 6. FRAGMENTA SANGALLENSIA (*n*).

(H. J. White.)

Title and Number. These fragments consist of 14 leaves from a very fine Old Latin manuscript in the Stiftsbibliothek at St. Gall, and comprise portions of the Gospels of St. Matthew and St. Mark: a leaf and a fragment from the same manuscript, containing St. John xix. 13–17, 24–27, 28–42, are bound up in a MS. of later date at the Stadtbibliothek in the same city, whither, according to the Catalogue, they were taken at the time of the Reformation.

The 14 leaves at the Stiftsbibliothek are bound up in a large volume, numbered 1394, and entitled, 'Veterum fragmentorum manuscriptis codicibus detractorum Collectio,' Tom 1. They form the second batch of fragments in this priceless volume; the first consisting of the famous St. Gall palimpsest of Vergil. They are carefully bound between the large leaves of paper of which the book is composed, sometimes one leaf by itself, sometimes two or three together; and on the blank pages between them, Von Arx, a well known librarian at St. Gall in the earlier part of this century, has written a full and able description: he places their date in the 5th century.

External description of the Fragments. A very fair idea can be formed of the original size of the Codex, notwithstanding the fact that every one of the leaves has been mutilated in some part or other: still some of them by their breadth of margin must represent very faithfully the original breadth of the pages, and others similarly the original height. The broadest leaf measures 25 centimeters, and the highest 31.3: combining these, and allowing something for loss of space by binding, etc., we may conclude that the Codex was originally some 26 centim. broad by 32. centim. high ($10\frac{1}{4} \times 12\frac{11}{16}$ inches).

The writing is uncial, in double columns, 24 lines to a page, and from 12 to 18 letters in a line: the columns are 21.5 centim. broad by 8 centim. high ($8\frac{1}{2} \times 3\frac{1}{4}$ in.), the space between the two columns 2.5 centim. (1 in.) broad, the upper margin 3.5 centim. ($1\frac{3}{8}$ in.) high, the lower and the outside margin 5 centim. (2 in.).

The initial letters of the paragraphs project into the left-hand margin, but they are not ornamental, nor is there any trace of illumination in colour having been employed in the MS. The titles to the Gospels are written in the middle of the upper margin, in small uncials, and a later hand has sometimes added the number of the chapter to these titles, in Greek numerals, written in vermilion: the beginning of a chapter is also occasionally noted in the margin by the same hand and in the same way. Both the vellum and the writing are very unequally preserved: in some of the leaves the vellum, though as thin as possible, is still white and fairly opaque, with the writing black and easily legible: other leaves have fared much worse: the vellum has become so dark and the ink so light that in many places the form of the letters can only be made out by observing with a glass where the stroke of the pen has roughened the surface of the page: in other places the ink has eaten right through the vellum, and as each sheet is written on both sides, with the lines in the same places, a fragment of this kind, when held up to the light, resembles an elaborate piece of lace, and it is sometimes hard to judge to which side of the page a letter belongs.

The sheets have fortunately experienced the hands of correctors but little: the original scribe was a careful as well as a beautiful writer, and had but few alterations or insertions to make when he revised his work. There are one or two corrections by a later hand, but not many. The MS. is singularly free from erasures or insertions, and there is only one short word, probably an Old High German gloss, if it could be deciphered, written in an Irish hand of the 8th century at the bottom of a page in the Stiftsbibliothek fragments: the leaf from St. John in the other library, however, contains some glosses written between the lines in a small, neat Irish hand of the 7th century; as the names of Irish monks appear at St. Gall regularly as late as the 11th century, it is almost remarkable that so few signs of their presence are to be found in such an important MS. as this.

Two only of the leaves show marks of gatherings; fol. 86, containing Mark xv. 33–41, was the last sheet of a quaternion, and is marked xxuᴵᴵ, and the following page to this, which began another quaternion, bears a fragment of a signature,ᴵᴵᴵᴵ. This seems to prove that the gatherings were signed both on the first leaf and on the last: of course it is just

possible that the signature would impress itself on the next page, and so the strokes might be the reversed impression of the signature of the previous quaternion; but the *number* of them—four—forbids this, as the xxuii reversed would only give two strokes and a 'u,' with the 'u' coming last, whereas we actually have three, and then another, which is apparently part of the 'u'; and this, too, coming first in order. This high number coming at the end of St. Mark's Gospel shows that the usual Old Latin order, Matthew, John, Luke, Mark, was observed in this MS. Von Arx calculates that the number of verses in the Gospels would just occupy this number of quaternions, if St. Mark were placed at the end. 'Si omnes 3680 versus quatuor Evangelistarum per numerum 16 (quot pagina quaevis plerumque versus numerat) dividantur, erunt 236 paginae, si hanc summam per numerum 8 (octo enim paginas unus quaternio comprehendit) denuo dividas, prodibit numerus 27, is idem praedictae signaturae.' And he justly concludes in addition, 'Ex eadem et id colligitur codicem hunc non universos bibliorum libros sed solum 4 Evangelia comprehendisse.'

Contents. The fragments begin with St. Matthew xvii. 1–5. This is page 56 *b* in the book, and is not the first leaf of the fragments: for by some mistake the leaves have not always been bound in the right order. Part of fol. 56 *b* has been cut away, and only the first words of the lines in the second column remain. The leaf at present measures 12.2 centim. broad × 22.7 high: the writing has faded towards the bottom of the first column, and the letters can sometimes be discerned only by the roughness of the vellum, which the scribe has scratched by drawing his pen over it. **Fol. 1. 1 *b*.**

The reverse of this leaf, fol. 56 *c*, gives portions of words from vv. 10–14 of the same chapter of St. Matthew, and vv. 14–18 complete.

The next leaf, fol. 51, has vv. 19–25, and its reverse side, which is numbered 52, has v. 25–xviii. 7, all in comparatively good condition, and easily legible, though at the bottom of the second column the ink has eaten away the vellum: it measures 23.1 centim. at its broadest part, and 24 at its highest. **Fol. 2. 2 *b*.**

Continuing St. Matthew xviii., vv. 7–13 are contained in fol. 65 and 13–20 in its reverse, fol. 66. This page measures 23 centim. broad by 30.3 high; but the inner corner of the page has been torn off: the title still **Fol. 3. 3 *b*.**

remains in the upper margin, after which I H has been added in vermilion by a later hand.

Fol. 4. 4 *b*. After this, two leaves are missing, and the next fragment, fol. 61, has Matt. xix. 20–28, and on its reverse side (fol. 62) xix. 29–xx. 7. This leaf is very much worn, and is so fragile that it has to be handled with care; the vellum has turned a light brown colour, and has been much cut about; it measures 25 centim. broad by 16.2 high, and 17 lines are left to the page out of the full complement of 24. The first seven lines of this page are contained in two fragments lying loose in the book, which I succeeded in piecing on to this leaf.

Fol. 5. 5 *b*. The next leaf contains vv. 7–15 of this chapter on one side, and 16–23 on the other, and forms folia 53, 54 in the book: it is a mutilated leaf, measuring 14.5 centim. broad by 24 high; the vellum is thin and much worn, but has preserved its colour well, and the writing is black and easily legible. The leaf lying in its present state gives only the inside column on each side complete, and not more than about four words of the outside column all the way down. I was, however, fortunate enough to take notice of two other small fragments of vellum, also much worn, which are placed in p. 60 of this volume, and on deciphering them I found that they belonged to this leaf, and between them contained, for 10 lines, the rest of the outside column; so that piecing the two small fragments on to the larger, a fairly complete page is obtained here.

Fol. 6. 6 *b*. The next sheet, folia 58, 59, has Matt. xx. 23–28 on one side, 28–xxi. 3 on the other. This page is worn, though not discoloured: it is mutilated at the top and bottom, but not at the sides: it measures 25 centim. broad by 23 high, and all the writing is left, save that the lowest lines in each column are partly cut away.

Fol. 7. 7 *b*. After this comes a lacuna extending to Matt. xxvi. 56. The fragment, which consists of two half sheets sewn down the middle so as to form one page, is fol. 69, 70 in the book, and its appearance at first sight is deceitful, for it looks as if a page had been cut in two longitudinally, and then sewn together again: the apparent second column of the page, however, is really the second column of a later page, sewn on to it, so that the first half of the page contains Matt. xxvi. 56–60 on one side, and 69–74 on

Fol. 8. 8 *b*. the other, while the second column contains xxvii. 62–64, and on the reverse 66–xxviii. 3. This column is mutilated at the top, and contains

only 17 lines: the first column contains its full number of 24. The combined leaves measure 25.3 centim. broad by 22.6 high in the highest part: the vellum is much worn, and has turned a dark brown colour, and the writing has also faded greatly. Whoever the person was who sewed the two half-leaves together, he was right to a certain extent, for we possess no sheets of the parts of St. Matthew which lie between these two columns, so that the fragments certainly do follow continuously in their present position.

The next sheet is a whole page, numbered 71, 72, containing Matt. xxviii. 8–18 on the front, and the conclusion of the Gospel on the reverse: the page, though faded and worn, has all the writing entire, though that too has faded greatly. It measures 23.6 centim. broad by 27.3 high. On the reverse side the inside column is filled by rows of lines, sometimes plain, but double and interlaced at the top of the page and also at the bottom: between them is written 'secund: mattheū: euangelium.' **Fol. 9. 9 *b*.**

In St. Mark's Gospel the first leaf is numbered fol. 75, 76, and begins chapter vii. 13–20 on one side of the page, and vv. 22–31 on the other. Only a part of the leaf is left, and the vellum is very thin, though it has retained its white colour: the writing is much faded. The title is left in small uncials, and after it the Greek numeral stigma ϛ has been written in vermilion. The page measures 18.4 centim. at its broadest, and 28.6 in its highest, part. **Fol. 12. 12 *b*.**

Then comes a lacuna, and the next sheet—fol. 79, 80—begins in ch. viii., fol. 79 containing vv. 32–39 and fol. 80, viii. 39–ix. 9. This sheet is entire, though much worn, and with a small piece of the lower part of the second column torn off. It measures 22.2 centim. at its broadest, and 30.6 in its highest part: the vellum is worn and stained, and the writing in parts very difficult to decipher. **Fol. 13. 13 *b*.**

The next fragment contains xiii. 2–11 on one side, and 11–20 on the other: it is bound up with the last sheet, and forms fol. 81, 82. It is in much better preservation than the last sheet, the vellum being whiter, and though thin, hardly torn at all, and the writing blacker, and not so difficult to read: the first line in each column is partially cut away, and the page measures 23.3 centim. broad by 27.8 high. In the lower margin of the page is written a short word in an Irish hand, which Dr. Idtensohn ascribes to the eighth century: it is probably the commencement of some **Fol. 14. 14 *b*.**

Old High German gloss, but it cannot be satisfactorily deciphered as it stands.

Fol. 15. 15 *b*. After another gap we have a sheet with Mark xv. 22–23 on the face, and 33–44 on the reverse. This sheet forms fol. 85, 86 of the volume: the writing is black and legible, though the vellum is much worn, and is covered with yellow stains: part of the second column has been cut away, and I had the good fortune to find that a slip of vellum known to belong to this MS., and at present pasted at the back of some quaternions in a MS. of late date, containing some treatises of Augustine, viz. 'Duo libri Augustini contra Faustum et Manicheum,' and numbered 172 in the Stiftsbibliothek catalogue, was in reality the missing portion of this leaf of St. Mark: so that on the outer side of the gatherings, where the slip of vellum projects into the side of the page, we can get at all the column, though on the inner side this is impracticable, as it is pasted against the sides of the gatherings and could not be got at without pulling the volume to pieces: all that can be deciphered is a letter here and there, which can be seen by opening the two or three gatherings which the slip has pasted together. The major part of the page, which is bound up in regular order with the other fragments, measures 18.2 centim. broad by 31.3 high: the slip bound up in the Augustine seems about the same height, and from 2 to 3 centim. wide. Fol. 86 was the last leaf of a quaternion, and is marked xxuⁱⁱⁱ.

Fol. 16. 16 *b*. The next leaf follows straight on, and gives Mark xv. 41–xvi. 2 on one side, and xvi. 5–13 on the other: it began a new quaternion, and a fragment of the marking is discernible at the inside lower margin, ⁱⁱⁱⁱ. As to this being a genuine signature of the new quaternion, and not the impression of the signature on the last gathering, see above (p. xxv). What was originally the inside corner of the leaf, however, is, as it at present stands in the book, the outside corner on the reverse side, as the leaf has been bound into the book by the wrong edge,—the outside instead of the inside—so that the second half of the leaf must be read first. It is very much worn, and part of the apparent outside, but really inside, column, is cut off. It is of full length, and retains its titles, 'marcum' and 'secund.' The vellum has turned a yellow colour, and the writing has faded to a light brown: it measures 20.5 centim. broad by 30.9 long.

Fol. 10. 10 *b*. This ends the list of the fragments of *n* for the synoptic Gospels: the

leaf and slip mentioned above, as being bound up in a MS. of the 15th. cent. at the Stadtbibliothek, numbered 70, and entitled 'Casus Monasterii S. Galli,' undoubtedly belong to *n*; the vellum is of the same surface and quality, and the writing is in exactly the same hand; the compiler of the catalogues of both the Stadt- and Stiftsbibliothek, Dr. Gustav Scherrer, seems also to regard it as a well known fact that it belongs to the same MS. In his description of the Stiftsbibliothek fragments, he says, 'Zur Zeit der Reformation kam ein einzelnes Blatt (Evang. Johan. xix. 28–42) das einer Abschrift der Casus S. Galli saec. xv. beigeheftet ist, mit dieser in der Vadiana (i. e. the Stadtbibliothek) herüber.' It measures 22.8 × 28.4 cent.

This sheet is in fine preservation, the vellum white, though very thin, and the writing black and legible: the glosses, which are written between the lines on the first column of the second side of the page, are in a small but elegant hand of probably the 7th century. The titles are left, and after 'iohannen' is marked IΔ in vermilion by the same hand which has occasionally noted the chapters in the other fragments. The glosses are an Old High German translation of the words over which they are written: 'After desu so piot . . . der uuas disco . . . taucone . . . so duruh forahain iudeono,' over 'post haec autem rogauit . . . qui fuit discipulus . . . occulte autem propter metum iudaeorum.' The slip, containing parts of earlier verses from the same chapter, is also in good preservation. Fol. 11. 11 *b*.

History. The Codex has in all probability belonged to the library from the very first: the library was founded in A. D. 830, and a catalogue of the books, which still exists, was written in 847. In this catalogue occurs among a list of the copies of the New Testament, the following entry, 'Euangeliorum volumina IIII, et tria uetera,' against which a librarian of the 10th century has made the touching complaint, 'ex his duo non inueni.' As this is a copy of the Old Latin, it was probably among the three signalled out by the first librarian as 'uetera,' and as the other two were lost or stolen, this was doubtless preserved with double care by the subsequent librarians.

Writing. The writing is a most beautiful and bold uncial: the letters are large and firmly written, the initials differing only in size from the other letters: the titles are in small uncials. Von Arx analysed the

writing carefully, and from it concluded the MS. to date from the sixth or even the fifth century. 'Scriptura mixta est,' he says, 'literis capitalibus, uncialibus, et minusculis composita. Capitales enim has habet BCINORSTXYZ, unciales istas ADEFMPG, minusculas tres frequentes HLQ.' Punctuation there is little: the dot is used rarely, and generally before and after the sacred name, but the division into double columns served to mark all the necessary pauses. The abbreviations are few; but we have dm̄s, not dn̄s, as the contracted form of dominus—a characteristic sign, according to Von Arx, of the third or fourth century,—the other contractions are · ihs̄ ·, ds̄ and sps̄: m or n at the end of a line are generally indicated not by a horizontal line over the last letter of the word, but by a line (with a dot under it) placed *after* the last letter; this too is 'nota aevi remotissimi' according to Von Arx. The only ligatures are the joining of N and T, and of U and S, and these only at the end of a line.

The spelling is consistent throughout, and in accordance with that of the best MSS.: a few variations are *m* for *b*, *omumbrans* for *obumbrans* (Mk. ix. 7), *b* for *u*, *probolutans* (Mt. xvii. 14) and *bapulabitis* (Mk. xiii. 9), *saluabit* for *saluauit* (Mk. xv. 31), *u* for *b*, *intrauit* for *intrabit* (Mt. xix. 23), *t* for *d*, *aput* (Mt. xix. 26); we also have *thensaurum* (Mt. xix. 21), and the peculiar form *anchilla* (Mt. xxvi. 69).

My best thanks are due to Dr. Idtensohn, Stiftsbibliothekar at St. Gall, for his kindness and courtesy in assisting me at my work on these fragments and in obtaining for me the necessary information about them; and also to Dr. Dierauer, the Librarian of the Stadtbibliothek.

The slip in the Stadtbibliothek was indeed but lately revised and retranscribed for me by the kind care of Dr. Idtensohn. I had noticed it when working in that Library, and had copied into my note-book all that I was able to see: but so few letters in each line were visible that I gave up as hopeless the attempt to find out to which part of the Gospels they belonged. A short time ago, however, when I was looking over it, the idea struck me that some of the words and parts of words seemed to belong to the 19th chapter of St. John; and on filling up the lines conjecturally from *a*, *b*, and *f*, I found that the piece did actually come from that chapter. I wrote to Dr. Idtensohn, asking his opinion on two or

three letters which still puzzled me, and which I thought were perhaps transcribed wrongly, and he very kindly put himself to the further trouble of unpasting the slip from the binding of the book: this enabled him to give me some additional letters in each line, and among other points of interest to secure the peculiar spelling of the word *lychostrotus* in v. 19.

FRAGMENTUM SANGALLENSE (*o*).

This leaf, forming fol. 91, 92 of the 'Veterum fragmentorum manuscriptis codicibus detractorum Collectio,' Tom. 1—the book in which the fragments of *n* are bound up—contains the latter part of St. Mark xvi. in a hand of the end of the 7th or beginning of the 8th century. As a specimen of caligraphy it is far inferior to *n*; the writing is smaller, blacker, thicker, and clumsier; the vellum also is stouter and coarser, though discoloured a good deal by age; but the writing is easily legible. The page measures 22 centim. broad by 31 high ($8\frac{3}{4} \times 12\frac{3}{8}$ in.); two columns to the page, 24 lines to the full column, 15 to 19 letters in a line; the first three or four letters of the lines on the inside column are missing, and the page has been revised by a later half cursive hand.

The reverse of the page has only a few words or letters scribbled here and there by various hands, who have been trying their pens, etc. Von Arx noticed this, and made the natural conclusion that in this copy of the Gospels, too, St. Mark was placed last.

The writing is in Roman uncials, rather short and stunted; the usual abbreviations are found, ·dn̄s̄·, ·dn̄s̄· ·ih̄s̄·, ·x̄p̄s̄·, and m and n at the end of the line are indicated as in *n*, viz. not by a line over the last letter, but by a line after it, on a level with the top of the line, and with a dot beneath; N and V are joined together at the end of a line, and also T and R. Forms differing from the Roman style are the diphthong æ and the letters ꝺFLæ. From these and similar internal marks Von Arx conjectures the MS. to have been written 'sub regulis Merovingiis saeculo vii desinente aut viii,' and to have been one of the 'tria vetera Evangeliorum volumina,' which are mentioned in the Catalogue of the Library. It is indeed quite possible that the leaf may have been written to complete the MS. we have just described, when by some accident it had lost its last leaf. The reader will notice that it has the same number of lines to the page, and that it begins exactly at the point where *n* leaves off.

FRAGMENTUM SANGALLENSE (ϕ).

This consists of two leaves much cut about, of very thick vellum, deeply stained, and nearly black with age and use. They are bound up in the second volume of the 'Veterum fragmentorum . . . Collectio,' of which they occupy pp. 430–433. The collection is a fairly thick quarto volume, containing principally Scottish and Irish fragments. These two leaves are apparently from an Irish 'Missa pro defunctis,' of which the portion of St. John here copied out (xi. 16–44) formed the Gospel. The writing is in bold black Irish minuscules of the 7th or 8th century, the first two letters of the Gospel being highly ornamented, but without colours: the writing is not divided into columns, and there have been apparently 21 lines to a column.

The first page measures 17 centim. broad by 19.1 high, and begins with the first two verses of Ps. lxv. 'te decet dn̄e imnus ds̄ in sion Et tibi | reddetur uotum hirusalem Exaudi | orationem meam ad te Omnis Caro | ueniet | .' Then begins the Gospel.

The reverse of this leaf is very dark and deeply stained, and has been scribbled over both with writing and drawing, and with some large smears of yellow paint: the letters, too, have faded, especially in the second line, where a crease in the vellum, the result of an old fold in it, has increased the difficulty of deciphering.

The second leaf, fol. 432–3, is about the same height as the first, but narrower, measuring 12.3 centim. broad; thus the writing on the outer edge has been cut off, as well as the few lines at the bottom of the page, which it has lost in common with the first leaf.

This fragment has been published by Forbes, in the preface to the *Arbuthnott Missal*, p. xlviii, Burntisland, 1864, and again by Haddan and Stubbs, 'Councils,' Vol. i. Appendix G. p. 197, Oxford, 1869.

§ 7. FRAGMENTA CURIENSIA (a_2).

The two strips which make up these fragments were discovered by Prof. Hidber, of Berne, among the Episcopal archives at Chur or Coire, which is well known to travellers over the Splügen. They were deciphered with great care by Prof. E. Ranke, of Marburg, who first gave an account of them in the *Theol. Studien und Kritiken*, 1872, pp. 505–520, and afterwards brought out a very full and complete edition (Vienna, 1874), in which all the extant remains of the Old Latin were brought to bear in the way of illustration and criticism.

From this notice and edition, and from an examination of the photographed facsimile by which the latter is accompanied, the following account has been put together.

Description. The strips, which had been pasted on the inside of a binding, form between them two double pages divided across the middle. Fortunately the two halves correspond, so that the upper half, which is less injured than the lower, could be used to determine the passage from which the text was taken, and so to help in the decipherment of the lower. The lower half had been much damaged by contact with rusty iron, on the removal of which a rough patch had been put on to cover the defects. The ink had come off on the surface of the paste used for this, and so preserved several letters that would otherwise have perished. Both halves had suffered from damp.

The MS. of which the MS. formed a part had two columns to a page, 24 lines to a column, and on the average 15 or 16 letters in a line. The height of the page, as photographed in Ranke's edition, is 27·5 centim. ($10\frac{7}{8}$in.); the page has been cut in half latitudinally, but nothing has been lost between the two halves, as appears from the fact that the

letters in the upper section fit on to the tops of those in the lower. The upper margin measures 3·8 centim. ($\frac{1}{16}$in.); the lower margin, if we may judge from the photograph, seems about the same; the breadth of the page is 21·8 centim. ($8\frac{5}{8}$in.), but we cannot be sure that this measurement represents the original breadth, as the page may have lost some of its outer margin. The length of the columns is about 7·2 centim. ($2\frac{3}{4}$in.) on the average; the space between the columns 2·4 to 2·5 centim.; the inside margin 1·8 centim. ($\frac{11}{16}$in.) on the average; the outside margin 3·6 centim. ($1\frac{5}{8}$in.).

It was clear from the amount of text missing between the two inner pages that they belonged to the two outside sheets of a quaternion, the signature of which XVIII[1] Prof. Ranke brought to light by the use of chemicals on the lower right-hand corner of the last leaf. From this he calculated that the Gospel of St. Luke began about p. 221 of the MS., and that the two preceding Gospels must have been St. Matthew and St. John, not St. Matthew and St. Mark. Prof. Ranke also argued that the preliminary matter, such as the table of Canons, cannot have been included in this numeration. This is the case with the Codex Fuldensis, which is about 120 years younger.

The writing is an uncial hand assigned to the beginning of the fifth century, and is beautifully regular and round. It presents, as we shall see, a close resemblance to the writing of the splendid St. Gall Fragments (*n*), and Prof. Ranke compares it to that of the *Weingarten* Fragments of the Prophets. The title on the middle of the top of the page is in slightly smaller uncials: the initial letters of the paragraphs, though of the same shape, are rather larger than the other letters, and project into the left-hand margin of the columns, though—as with the other MSS. in this volume—convenience of printing has caused them to be indented somewhat the other way. The usual contractions, such as dī, and the ligature of N and T at the end of a line, are found; final M or N is indicated by a line after, not over, the last letter of the line, with a dot underneath. The corrections are, in part, contemporary, and perhaps (e.g. 'totum' in Luke xiii. 24) by the original scribe; in part by a later and less elegant hand: insertions are marked by the usual 'hd' in the text, and 'hs' at the end of the words supplied.

[1] Is it not rather XVIIII?—H. J. W.

Identity of a_2 *and* n (by H. J. White). The resemblance between a_2 and *n* is such that Mons. P. Batiffol, in his *Note sur un évangeliaire de Saint Gall*, has expressed the opinion that both are parts of the same MS. Nor can it be said that the opinion was an unnatural or unreasonable one. It will be shown in a later section that the text of the two sets of fragments might well belong to the same MS.; and even from a palaeographical point of view there seemed at first sight much in favour of the identification; for a_2 like *n* is written in bold but beautiful uncials probably of the 5th century, with two columns to the page, and—which is more noticeable—with twenty-four lines to each column; a_2 like *n* has the title written in small uncials in the centre of the upper margin; moreover the height of the page, according to the photograph in Ranke's edition, is 27·5 centim., a size which, after making allowances for the mutilation which the sheet has undergone, might well permit it to belong to the same MS. as *n*. The only point in a_2 which struck me as being different from what I remembered of *n*, was the peculiarly wide upper margin—nearly 4 centim.—which I thought could hardly be allowed to *n*, without supposing its pages to have been originally of a size considerably larger than those of a_2.

Dr. Idtensohn has, however, now kindly permitted me to have a photograph taken of a specimen page of *n*, and with the two specimens of *n* and a_2 beside each other, it seems hard to believe that their originals both belonged to the same MS. There is just that resemblance between them which would tempt the student on seeing one MS. a few weeks, or even a few days after the other, to imagine that they were different parts of the same Codex; they are both written in letters of the same character, and as far as one can judge from a photograph, on vellum of the same quality; while the contractions, the ligatures, and the initial letters of the paragraphs all closely resemble each other. But before the test of measurements, the dream as to the identity of the two MSS. vanishes away; *n* belongs to a larger and finer MS. than a_2; though the writing is of the same shape and style, it is not of the same size, and the same difference is observable with regard to the spaces between the letters, the breadth between the lines, and the length of the columns. The average letter in *n* is 0·5 centim. high; in a_2 the average height is 0·4 centim.; the space between the words when a new sentence is commenced in the

same line with the old, is 1·5 centim. in *n*, but 1·2 to 1 in a_2. The space between the columns seems about the same in each MS., viz. about 2·5 centim.; the columns in *n*, however, measure about 8·3 centim. in length, against the 7 to 7·6 of a_2.

A simple way of proving that the two MSS. cannot have been originally part of the same is to apply the left-hand top corner of the first column in the photograph of *n* to the same corner of the first column in the photograph of a_2: it will then be found that the second columns do not at all correspond in position, but that the second column in *n* projects considerably beyond that in a_2.

It will be seen from this that *n* is throughout on a larger scale than a_2: still, though the two MSS. cannot be identical, they are in all probability of the same age, and closely related to each other. It is quite possible that both may be products of the same *scriptorium*.

§ 8. FRAGMENTA AMBROSIANA (*s*).

These fragments were first published by Dr. Ceriani in his *Monumenta Sacra et Profana*, Tom. i, Fasc. 1 (Milan, 1861). The following account is taken mainly from his preface, supplemented from Peyron, Knoell, and the description in the *Palaeographical Society's Series* mentioned below.

The fragments belonged originally, like the MS. which stands first in this volume, to the monastery of St. Columban at Bobbio, and passed from it into the Ambrosian Library at Milan. There are indications that, after being bound up with another codex, they had been transferred more recently to the end of the volume numbered C. 73. Inf., of which an account was given by Peyron in his preface to *Ciceronis Orationum pro Scauro*, &c. (Stuttgart and Tübingen, 1824), p. 131 sqq. The greater part of the volume is occupied by a palimpsest containing in the upper writing, which is of the seventh century, 'Eugyppii Thesaurus,' a collection of extracts from St. Augustine (this is the MS. designated A in the recent Vienna edition, *Eugippii Opera*, ed. Knoell, 1885, pp. x–xiii), and in the lower writing portions of a commentary on St. Luke, edited by Mai in *Script. Vet. Nov. Coll.* Tom. iii, Part ii, p. 186 sqq., and fragments of the apocryphal work *Parva Genesis*, published by Ceriani in the same Fasciculus with the fragments of St. Luke.

The fragments themselves are not palimpsest. They occupy folios 73–76 of the MS. in its present condition. They consist of four leaves, two only of which are consecutive: after the first and after the third two leaves are missing. There are two columns to a page, and 26 lines to a column; the pages being 23 centim. (9 in.) high by 20 centim. ($7\frac{7}{8}$ in.) broad: the text is 18 centim. (7 in.) high, and averages about 7 centim. ($2\frac{3}{4}$ in.) broad. The parchment is thin, and was originally very white,

but is now much stained. The third folio has been torn in the middle, giving rise to several *lacunae*. Besides this, on the reverse side the letters of the first column are extremely faint and difficult to read, while the second column has been further discoloured by the use of chemicals. The fourth folio has had six lines cut off from the bottom.

The heading 'secundum lucanum' was written in characters similar to those of the text, but somewhat smaller.

The character is an extremely regular uncial, sometimes slightly reduced and contracted at the end of a line, where combinations are found of the letters *an, nt, ul, um, unc, unt, ur, us*. The abbreviations are those ordinarily used, $\overline{ihs}$, $\overline{ihu}$, $\overline{ihm}$, $\overline{ds}$, $\overline{di}$, $\overline{do}$, $\overline{dm}$, $\overline{dms}$, $\overline{dmi}$, $\overline{dmo}$, $\overline{dom}$, $\overline{dme}$: *Christus* is written $\overline{xps}$: *m* or *n* at the end of a word is represented by a horizontal stroke turned, or not, at the ends, and with, or without, a dot under it.

The text is divided into paragraphs of some length. These begin with a letter rather larger than the rest, but of the same shape: a larger letter also sometimes heads the column, not projecting beyond the line. The words are, for the most part, not divided. A slight space is sometimes left to indicate a pause. Numbers are placed between middle points, which also follow the proper names Noe (in xix. 27, not apparently in v. 26) and Lot.

Dr. Ceriani is of opinion that the MS. is not later than the sixth century, and perhaps earlier. A good facsimile and description (also in part by Dr. Ceriani) are given in the *Palaeographical Society's Series*, pl. 54.

§ 9. FRAGMENTA BERNENSIA (*t*).

The first to discover and edit these fragments was Dr. Hermann Hagen, Professor of Classical Philology and Director of the Philological Seminary at Berne. They are obtained from a palimpsest forming Nos. 26 and 27 in a miscellaneous collection of 28 treatises, put together in the eighth or ninth centuries, and now numbered 611. These two treatises (described by Dr. Hagen as *Physiologus sive de Natura Animalium*, and *Excerpta Canonica*) are written in a Lombard hand over the remains of two older MSS. The larger of these, which is assigned to the fifth or sixth century, Dr. Hagen proposes to describe later; the smaller he has ascertained to belong to the Old Latin Version of St. Mark, and has edited from it in Hilgenfeld's *Zeitschrift für Wissenschaftliche Theologie*, tom. xxvii, p. 470 sqq., the text which is now reprinted.

It was evidently a matter of much difficulty to decipher the text, which was only brought out by the use of *ammonium hydro-sulphuratum*. The difficulty was increased by the fact that it was written not like the other portions of the palimpsest at right angles to the upper writing, but parallel to it. The portion preserved makes up folios 143, 144 of the existing MS. Originally it formed the second double leaf in a quaternion, but it has lost $1\frac{1}{2}$ out of the four columns which made up each of its two double pages. The text as it now appears is in inverted order, so that fols. 144 b col. 2, 143, and 144 a col. 1 contain St. Mark i. 2 mid. —23 mid., while fol. 144 a col. 2 contains St. Mark ii. 22 mid.—28 mid., and fol. 144 b col. 1 St. Mark iii. 11 mid.—18 mid.

Dr. Hagen does not give any further description of the MS. As, however, the full length of all the columns but the first, and the full breadth of four out of the six has been preserved, we may infer that it was written in 23 lines to a column, and 14–22 letters to a line.

A few words should be said about the reconstruction of the missing half columns in fol. 2. Here we have not been able to follow Dr. Hagen entirely. The question turns upon the criticism of the text, and the critical materials which Dr. Hagen had at his command were imperfect.

He made use only of Sabatier, whose texts were for the most part either late copies of the Old Latin or Vulgate. But the section that will follow on the text of the Berne fragments will show that its affinities are rather with the early MSS. *a b d f*. These, then, are the real criteria that we should use, and the results that they suggest are different. It may be well to note here the principal points in which Hagen's text appears to be wrong or doubtful.

P. 91, l. 1 (Mark ii. 22). Hagen reads *alioquin*, for which we have ventured, though with some hesitation, to substitute *nouellum*. It is true that *alioquin* occurs in many other texts, but always *before*, not after *disrumpet* (or its equivalent), and it seems out of place in any other position. On the other hand if *nouum* were supplied from *f*, with which *t* has some affinity, it would give a line of only 13 letters, which is one letter shorter than the shortest (not being an end-line) of those that are complete. Now *d*, though reading *uinum* only without any addition here, has *nouellum* two lines above at the beginning of the verse. If we might supply this we should get a perfectly satisfactory line, which rests, however, it must be admitted, on rather precarious conjecture. We can hardly be wrong in supplying *et uinum et utres* in the line that follows.

P. 91, ll. 4, 5. *eum ... ambulare*. Hagen reads *cum ... ambularet;* but *et* in the next line is much more favourable to *eum ... ambulare*, which is found in *a d*. There remains, however, the possibility that *t* had *ut ... ambularet* with *f*.

P. 91, l. 13. *cum*. Hagen reads *quando*, which is found in *f* only, whereas *cum* is the reading of *a b d e i*. As *t* keeps closely to the main body, especially when it includes *d*, *cum* is more probable, though *quando* is also possible.

P. 91, l. 15. *eo*. Hagen reads *illo*. The balance of evidence (*illo f i: eo a b d e*) and of probability is much the same as in the last instance.

P. 92, l. 1. *exclamabant:* so Hagen, with *d e i;* there is, however, equal authority for *et clamabant* which is found in *a b f*.

P. 92, l. 12. *dedit illis*. The balance of evidence (*b d f i*) is in favour of this, against *haberent* of *a e*.

P. 92, l. 15. *petrus:* so Hagen with *b d f i*, and this is confirmed by *Iacobus* following, which must have been written under the influence of the preceding word.

There are other expressions besides those above noted which are not absolutely certain, but as there is always a distinct preponderance of evidence it has seemed best to keep (?) for really doubtful cases.

RELATION OF *k* TO OTHER OLD-LATIN TEXTS.

(W. Sanday.)

There are two striking features in the text of *k*: (1) its affinity to the biblical text habitually used by Cyprian; (2) its corresponding affinity to the Cod. Palatinus (*e*). I propose, for reasons which will appear later, to discuss each of these first with reference to the parts of *k* that are extant in St. Matthew, and then to see how far the results obtained are also applicable to the portions extant in St. Mark.

In speaking of the 'texts' of *e*, *k*, Cyprian, &c. all the phenomena of those texts are meant. For our present purpose it is not necessary to discriminate between those of *reading*, which imply a difference in the underlying Greek, and those of *rendering*, where the variation is confined to the Latin. It is one of the immense advantages which the Latin possesses over the Greek text, that in any attempt to trace the genealogical relations of the different authorities, both these distinct classes of phenomena are available. In the Greek where there are no varieties of reading the text is necessarily colourless: in the Latin where this is the case differences of rendering may still afford clear indications of parentage; and it is by following out such indications that we are able to determine the mutual connexions and affinities of the MSS. That is the object now before us, and we have only to consider how the evidence bears upon it. The Greek text presupposed by the Latin of *k* will be dealt with separately.

§ 10.—*Relation of* k *to the biblical text of Cyprian in St. Matthew.*

The affinity of these texts has been already noticed by Dr. Hort (*Introd.* p. 81): but it is of such primary importance for the history of the Old Latin Version that it may be well to exhibit the proof of it in some detail. For this purpose it will be enough to compare the two texts throughout the three chapters which contain the Sermon on the Mount. These chapters are selected because while the text of *k* is

continuous throughout, the quotations from them in Cyprian are at once numerous and thoroughly representative of the relation which subsists elsewhere. In instituting this comparison between *k* and Cyprian it will be easy to include a collation of the other oldest Latin texts, so as to throw light upon the relation in which *k* stands to them.

There is, however, a preliminary difficulty. What is the text of Cyprian with which *k* is to be compared? The excellent edition of Cyprian's works brought out in 1868 by Hartel under the auspices of the Vienna Academy fails us just at the point where its help is most needed. The greater number of Cyprian's biblical quotations occur in the collection of extracts, arranged under heads in three books, which goes by the name of the *Testimonia ad Quirinum*. But of this treatise Hartel's text only professes to be provisional. Before a satisfactory text could be constructed it was necessary to have some coherent theory as to the origin and early stages in the history of the Old Latin Version. But no such theory existed, or at least Hartel could find none. His two best MSS. (S and F), which had supplied the base of the text in other parts of the works, were also wanting. In this perplexity he thought it advisable to follow some one MS. which seemed to give a consistent text, and he chose for the purpose A (Cod. Sessorianus). Unfortunately this text, as the evidence that we shall produce will in itself go far to show, whatever else it may be, is pretty certainly not Cyprian's. It makes Cyprian at variance with himself, inasmuch as it frequently presents a different text in the *Testimonia* from that which has the best attestation in the other treatises and in the epistles; and it also makes him desert those Latin authorities with which he is otherwise most constantly in agreement. More will be said about these points hereafter. There is the less need to insist upon them now, as Hartel himself frankly disclaims the belief that he has recovered the genuine text of Cyprian (Proleg. p. xxv.).

But if we cannot adopt simply the text of Hartel it would be equally unsatisfactory to take that of the earlier editors, though they are often right where Hartel is wrong. Although he has not constructed a final text, he has at least placed in our hands a quantity of critically sifted material out of which to construct one. We shall therefore do best to go back to the apparatus criticus, and select from it, or leave it for others

to select, the reading which seems preferable. This applies of course specially to the *Testimonia*. For the other treatises and for the epistles Hartel's authority is deservedly high; and it is perhaps for our purpose not lessened by the fact that it is based upon an independent study of Cyprian's text in general, and not on that of the biblical quotations in particular.

If then we are to draw upon Hartel's apparatus criticus, it will be necessary to give a brief account of his notation. This is as follows:—

A = Cod. Sessorianus (Saec. viii–ix.), followed by Hartel in the *Testimonia*.

B = Cod. Bambergensis (Saec. xi.), contains the *Testimonia*, related to M Q T.

F = Cod. Bobiensis (Saec. vi.), a primary authority for the epistles.

G = Cod. Sangallensis (Saec. ix.), a MS. of high value where it is extant, frequently agreeing with S F V.

L = Cod. Laureshamensis (Saec. ix.), contains the *Testimonia*, as I strongly suspect, in the purest text, allied to N (Saec. x.) and to P (Saec. ix.), and the best representative of the group.

M = Cod. Monacensis (Saec. ix.) of the same family as Q (Saec. viii–ix.), with its offshoots E, I, and T (Saec. x.).

S = Cod. Seguierianus (Saec. vi.), the leading authority for the text of Cyprian wherever it is extant.

T = Cod. Reginensis (Saec. x.), a special branch of the M family, contains the largest collection of Cyprianic writings, though not the *Testimonia*.

V = Cod. Veronensis, a very ancient MS. now lost, but of which many readings have been recovered from old collations and through the two MSS. C and R (both Saec. ix.), which appear to be descended from an archetype closely related to it.

W = Cod. Wirceburgensis (Saec. ix.), contains the greater part of the *Testimonia*.

In one or other of these MSS. it will be possible to trace the original text of Cyprian. For the Old Latin the readings of *a* (Cod. Vercellensis, Saec. iv.) and of *b* (Cod. Veronensis, Saec. iv–v.), are given from Migne's reprint of Bianchini's *Evangeliarium Quadruplex* (*Patrol. Lat.* tom. xii.); those of *d* (Cod. Bezae, Saec. vi.) from Scrivener's edition (Cambridge, 1864): the Latin column of *d* is deficient from Matt. vi. 8 to the end of

the Sermon on the Mount. Other copies of the Old Latin are occasionally quoted, but with reserve, so as not to confuse the evidence of the leading groups. A few abbreviations are used for the patristic quotations which will explain themselves, such as Iren., Aug., Chromat. (for Chromatius of Aquileia). Of other abbreviations edd. = editors of Cyprian before Hartel, not necessarily all; &c. = other old-Latin MSS., also not necessarily all. When the letter indicating a MS. is placed in brackets the agreement is approximate: when figures in a fractional form are added to the name of a writer, e. g. Cypr. $^2/_3$, it is meant that the passage is quoted by Cyprian three times, and that the reading in question occurs twice (this convenient notation is borrowed from Westcott and Hort). The readings are numbered to facilitate reference[1].

Readings in which *k* and Cyprian seem to agree are placed in the right hand column, those in which they seem to differ on the left. A certain amount of responsibility has been assumed in making this division: it is not, however, wished to prejudge the question as to the true text of Cyprian; and as the authorities are given, room will be left for differences of opinion. Those expressions are singled out in which *k* or Cyprian, or both, have something peculiar, and differing from other old-Latin texts. Those that are unnoticed may be assumed to be common at least to a majority of these texts. Manifest blunders on the part of the scribe of *k* are passed over, as they do not affect the archetype from which *k* was taken. In each case the reference is given first in spaced type.

Readings in which k, Cyprian *probably differ.*	*Readings in which* k, Cyprian *probably agree.*
No.	No.
	Beati ... consolabuntur (*Testim.* iii. 6 = Matt. v. 4).
	1. plangentes k, Cypr. codd. L M B, edd.

[1] It is one of the drawbacks to numeration that, where once a system has been adopted, it is difficult to introduce alterations or corrections. Hence the assignment to the right or left hand column is in some few cases only provisional: compare the remarks on MSS. on p. lxiv, below. I may say, however, that all our subsequent experience has tended to confirm the estimate of the value of L and its combinations.

Readings in which k, Cyprian *probably differ.*	*Readings in which* k, Cyprian *probably agree.*
No.	No.
Beati ... terram (*Testim.* iii. 5 = Matt. v. 5).	qui lugunt d, Cypr. cod. A, Hartel. qui lugent a b &c.
2. Beati a b d k &c. Cypr. codd., edd. and Hartel. Felices Cypr. codd. L B *and in* vv. 9, 10, *also* L *in* v. 6. [*There are traces of this reading in* Tertullian 4/11, *and in* Optatus of Mileum 2/2. *Was it not the original reading of* Cyprian?]	
	3. hereditabunt d k, Cypr. possidebunt b &c. hereditate possidebunt a, Iren. Chromat. 1/4. Beati ... saturabuntur (*Testim.* iii. 1 = Matt. v. 6). Beati ... justitiam (*Epist.* lxiii. 8).
	4. sitientes et esurientes k, Cypr. codd. W L (*Test.*), Cypr. codd., Hartel (*Ep.*). esurientes et sitientes Tert. Cypr. cod. R, edd. (*Ep.*). qui esurientes et sitientes d. qui esuriunt et sitiunt a b &c. Cypr. codd. A M, Hartel (*Test.*). Beati ... videbunt (*Testim.* iii. 79 = Matt. v. 8).
	5. mundi corde k, Cypr. codd. L B. mundo corde a b, Cypr. codd. W M, edd. puro corde Cypr. cod. A, Hartel. Beati ... vocabuntur (*Testim.* iii. 3 = Matt. v. 9).

Readings in which k, Cyprian *probably differ.*

No.

7. passi fuerint Cypr. 2/3.
   passi sunt k.
   patiuntur a, b d &c.

8. propter justitiam a b d, Cypr. 2/3.
   propter me Cypr. cod. T (*Ep.*).
   causa justitiae k.
   Beati ... fuerunt (*Epist.* xxxi. 4 = Matt. v. 10–12).

9. estis a d, Cypr. codd., Hartel.
   eritis b k, Cypr. cod. T, edd.

10. odio habuerint Cypr.
    maledixerint b k.
    maledicent a.

---

12. +fratres eorum (*after* fuerunt) k.
    — fratres eorum a b d &c., Cypr.

---

14. in quo fallietur terra k (sallietur d).
    in quo salietur (— terra) a b (d) &c., Cypr.

Readings in which k, Cyprian *probably agree.*

No.

6. + ipsi (*before* filii)-k, Cypr.
   — ipsi a b d, Cypr. cod. B.
   Beati ... caelorum (*Testim.* iii. 16, *Ad Fortun.* 2, *Epist.* xxxi. 4 = Matt. v. 10).

7. passi sunt k, Cypr. codd. L B (*Test.*).
   passi fuerint Cypr. cod. M, edd. (*Test.*).
   patiuntur a, b, d, &c. Cypr. cod. A, Hartel (*Test.*).

---

11. qui ante vos fuerunt d k, Cypr.
    qui erant ante vos a.
    qui fuerunt ante vos b.

    Vos ... ab hominibus (*Testim.* iii. 87 = Matt. v. 13).

13. si autem sal infatuatum fuerit k, Cypr.
    si enim sal infat. fuerit d.
    quod si sal evanuerit a b (b *partly deficient*).

Readings in which k, Cyprian *probably differ.*

No.

Audistis ... judicio (*Testim.* iii. 8 = Matt. v. 21, 22*a*).

22. maximus vocabitur Cypr. (*Ep.*) codd. W, L, M, B, edd. (*Test.*).
magnus vocabitur a, b, Cypr. cod. A, Hartel.

Readings in which k, Cyprian *probably agree.*

No.

15. ad nihil k, Cypr. codd. L M, edd.
ad nihilum a b d, Cypr. codd. W B.
in nihilum Cypr. cod. A, Hartel.

16. proici k, Cypr. cod. L.
ut proiciatur d, Cypr. codd., Hartel.
ut mittatur foras a (b).
Luceat ... in caelis est (*Testim.* iii. 26, *Epist.* xiii. 3 = Matt. v. 16).

17. lumen vestrum d k, Cypr. (*Ep.*), Cypr. codd. W L M B, edd. (*Test.*).
lux vestra a b &c., Cypr. cod. A, Hartel (*Test.*).

18. clarificent k, Cypr. 2/2.
magnificent a b.
glorificent d.
Qui solverit ... caelorum (*Ep.* lxiii. 14 = Matt. v. 19*a*).

19. ex mandatis k, Cypr.
de mand. a b d.

20. sic docuerit k, Cypr.
docuerit sic a b.
docuerit (— sic) d.
Qui fecerit ... caelorum (*Testim.* iii. 96, *Epist.* lxxvi. 6 = Matt. v. 19*b*).

21. sic docuerit k, Cypr. 2/2.
docuerit sic a b.

Readings in which k, Cyprian *probably differ.*

No.

magnus magnus vocatur k.
[*But may not* magnus magnus *here* = maximus? *See* Rönsch, *It. u. Vulg.* p. 280 *and comp.* p. lxvii *below*].

---

24. in judicio (*bis*) k.
judicio (— in, *bis*) a b d, Cypr.

---

29. commemoratus k.
recordatus Cypr. *with* f, ff, Vulg.
rememoratus a b g h.
rememoreris d.

---

31. Veni et offer Cypr. codd. L, B, edd.
veni offer k.
veniens offers a b, Cypr. cod. W[2].
veniens offeres d, Cypr. codd., Hartel.

Readings in which k, Cyprian *probably agree.*

No.

23. quoniam k, Cypr., Hartel.
quia a b d, Cypr. cod. M, edd.

---

25. quia d k, Cypr.
quod a b.
Qui dixerit . . . ignis (*Testim.* iii. 13, *Epist.* lix. 4 = Matt. v. 22*b*).

26. in gehenna k, Cypr. (*Ep.*) Cypr. codd. L B (*Test.*).
gehenna a b, Cypr. codd. A W, Hartel (*Test.*).
in gehennam d.
Si obtuleris . . . altare (*Testim.* iii. 3 = Matt. v. 23, 24).

27. obtuleris k, Cypr.
offeres a b d.

28. illic k, Cypr.
ibi a b d.

---

30. illic (*after* relinque) k, Cypr.
ibi a b d.

Readings in which k, Cyprian *probably differ.*

No.

32. + ad altare (*after* manus tuum) Cypr.
— ad altare a b d k.

---

34. Solvas Cypr. codd. L M B (exsolvas Cypr. edd.), reddas a b d k &c. Cypr. codd. A W, Hartel.

Readings in which k, Cyprian *probably agree.*

No.

Non exibis . . . quadrantem (*Testim.* iii. 57 = Matt. v. 26).

33. exibit k (*clerical error*), exibis Cypr. codd. L M B, edd.
exies a b (d), Cypr. codd., Hartel.

Dico . . . est, est (*Testim.* iii. 12 = Matt. v. 34).

35. in totam k, Cypr., Hartel.
omnino a b d, Cypr., edd.

Non potes . . . nigrum (*De Hab. Virg.* 16 = Matt. v. 36).

36. facere capillum unum album aut nigrum d k, Cypr.
unum capill. album facere aut nigrum a b.

Omni . . . aversatus fueris *Testim.* iii. 1 = Matt. v. 42).

37. poscenti k, Cypr. codd. W M B (L), edd.
petenti a b, Cypr. cod. A, Hartel.
qui te petit d.

38. ab eo qui voluerit mutuari k, Cypr.
volenti mutuari a b d.

39. aversatus fueris k, Cypr. codd. W (L), B, edd.,
aversus fueris Cypr. cod. M.
avertaris (a) d.
avertaris te b.
avertas te Cypr. cod. A, Hartel.

Audistis . . . perfectus est (*De Bon. Pat.* 5 = Matt. v. 43–48).

Readings in which k, Cyprian *probably differ.*	*Readings in which* k, Cyprian *probably agree.*
No.	No.
	Audistis ... injustos (*De Zel. et Liv.* 15 = Matt. v. 43–45).
	Diligite ... injustos (*Testim.* iii. 49 = Matt. v. 44, 45).
	40. proximum tibi (k), Cypr. (*De Zel. et Liv.*) Cypr. codd. W V, Hartel (*De Bon. Pat.*).
	proximum tuum a b d, Cypr. cod. G (*De Bon. Pat.*).
41. odibis k.	41. odibis k, Cypr. codd. W B, Hartel (*De Zel. et Liv.*).
odies a b d, Cypr. cod. V (*De Bon. Pat.*).	odies a b d, Cypr. cod. M.
odio habebis Cypr. codd., Hartel (*De Bon. Pat.*).	odio habebis Cypr. cod. D, edd.

[*The reading of Cyprian seems doubtful*:—V *is not here opposed by* S, *but only by* G W, *the authority of which would be insufficient to sustain what looks so much like a correction but for the consent of the European* MSS. *and* No. 10 *above. Is it not possible that Cyprian wrote* odibis *as in De Zel. et Liv.*?]

	42. inimicum tibi k, Cypr. 2/2.
	inimicum tuum a b d.
	43. — benefacite hiis qui odiunt vos k, Cypr. 3/3, *with* ℵ B Syr. Cur. Memph., Iren. Orig., &c.
	+ benefacite ... vos a b d, &c.
	44. — calumniantibus et k, Cypr. 3/3, *with the same Greek authorities.*
	45. eis (his Cypr. 2/3) qui vos persecuntur k, Cypr. 3/3.
	persequentibus vos a b d.
46. filii k, Cypr. 2/3.	
similes Cypr. 1/3.	
47 in caelis est b d, Cypr. 3/3.	
est in caelis a Cypr. cod. A,	

Readings in which k, Cyprian *probably differ.*

No.

Hartel (*Test.*).
in caelis (— est), k. [*The omission is not accidental:* cf. v. 48, vi. 1, 9 (*first hand*), 14, vii. 21, x. 32, 33].

48. quoniam k.
qui a b, Cypr. 3/3.
quia d.

---

50. malos et bonos b d (k), *and so* Iren. 4/5 codd. opt. [*from collation of* Rev. Willmore Hooper.]
bonos et malos a, Cypr. 3/3. Iren. 1/5 Codd. Clarom. Voss.

---

55. qui in caelis k, in caelis d, qui in caelis est b c g (h); *and so* (ἐν τοῖς οὐρανοῖς) D* Syrr. Cur. Pesh. &c. Clem. Lucif.
caelestis a f ff g_2, Cypr.; *and so* (ὁ οὐράνιος) ℵ B L Z, &c.

Readings in which k, Cyprian *probably agree.*

No.

---

49. facit d k, Cypr. 3/3.
jubet a b.

---

51. dilexeritis d k, Cypr.
diligitis a b.

52. sic d k, Cypr, *with* D Z Syr. Cur. Memph., Lucif.
hoc a b, &c. *with* ℵ B L, &c.

53. eritis itaque k, Cypr. codd. W G V, Hartel.
estote ergo a b d, Cypr., edd.

54. quomodo k, Cypr. codd. W G V, Hartel.
sicut a b d, Cypr. edd.

Readings in which k, Cyprian *probably differ.*

No.

56. Et si ... id ipsum faciunt. (*De Bon. Pat.* 5 = Matt. v. 47).
k omits the verse: possibly from homoeoteleuton.
Cum facis ... mercedem suam (*Testim.* iii. 40 = Matt. vi. 2).

57. factis k, facitis d.
facies b, Cypr. cod. M.
facis a, Cypr.

---

62. consecuti sunt k.
conpensaverunt Cypr. codd. W L B V, cf. Tert. *De Virg. Vel.* 13.
compleverunt Cypr. cod. M, edd.
perceperunt, b d, Cypr. cod. A, Hartel.
habent a.

Readings in which k, Cyprian *probably agree.*

No.

---

58. bucinare k, Cypr. cod. L, edd. Cf. Tert. *De Virg. Vel.* 13, nihil debucinemus, *with allusion to this passage.*
tuba canere a b, Cypr. codd. A B, Hartel.
tubicenare Cypr. cod. W.
tumultuari Cypr. cod. M, tumulture Cypr. cod. V.

59. quomodo k, Cypr. codd. W L M B, edd.
sicut a b d, Cypr. cod. A, Hartel.

60. in vicis et synagogis k, Cypr.
in syn. et in vicis a b.
in syn. et in plateis, d.

61. clarificentur k, Cypr.
honorificentur a b.
glorificentur, d.

Readings in which k, Cyprian *probably differ.*

No.

Sic orate ... a malo (*De Dom. Or.* 25 = Matt. vi. 9–13).

Fiat ... in terra (*Testim.* iii. 19 = Matt. vi. 10).

Remitte ... nostris (*Testim.* iii. 22 = Matt. vi. 12).

66. veniat, k
adveniat a b, &c. Cypr.

67. dimitte b, Cypr. 1/2 (*Dom. Or.*).
remitte a k

---

69. passus fueris induci nos k, Cypr. cod. V.
patiaris induci nos Cypr. codd. G (W).
patiaris nos induci Cypr. codd. (S?), Hartel.
nos inducas a b.

Readings in which k, Cyprian *probably agree.*

No.

Nesciat ... reddet tibi (*Testim.* iii. 40 = Matt. vi. 3, 4).

63. quid faciat k (*first or second hand*) Cypr.
quid facit d, quod facit b.

64. abscondito (*first place*) k, Cypr.
absconso a b, Cypr. cod. M.
occulto (*bis*) d.
abscondito (*second place*) k, Cypr. L B edd.
absconso a b, Cypr. codd., Hartel.

65. — in palam (*after* tibi) d k, Cypr.
+ in palam a (b) Cypr. codd. W (B).
[d *is deficient from this point.*]

---

67. remitte a k, Cypr. 1/2 (*Test.*).
dimitte b.

68. remittimus b k, Cypr. 2/2 [a *deficient*].
dimittimus Cypr. codd. W B (*Test.*), Cypr. cod. G, edd. (*Dom. Or.*).

Readings in which k, Cyprian *probably differ.*

No.

70. + quoniam est tibi virtus in saecula saeculorum k.
— quoniam . . . saeculorum a b, Cypr.

74. exterminant k, Cypr. cod. V, edd.
exterminat Cypr. codd. Hartel.

Non potestis . . . servire (*De Lapsis*, 27 = Matt. vi. 24).

79. nemo potest a b (k), &c.
non potestis Cypr. [*free quotation?*].

Aspicite . . . illis (*Testim.* iii. 11, *De Op. et Eleem.* 11. = Matt. vi. 26).

80. Aspicite Cypr. 2/2.
respicite a b, &c.
considerate f ff g.
intuemini k.

Readings in which k, Cyprian *probably agree.*

No.

Nolite . . . cor tuum (*De Op. et Eleem.* 7 = Matt. vi. 19–21).
Thesaurizate . . . cor tuum (*Testim.* iii. 1 = Matt. vi. 20, 21).

71. condere thesauros k, Cypr. Aug.
thesaurizare (thens-) a b, &c.

72. super terram k, Cypr., *also* f h m.
in terra a b, &c.

73. tinea et comestura k, Cypr. Aug.
erugo et tinea a b, &c.

75. neque tinea neque comestura exterminat k, Cypr. 2/2 Aug.
neque erugo neque tinea exterminat a b, &c.

76. — et furantur (*at end of verse*) k, Cypr. 2/2.
+ et furantur a b, &c.

77. fuerit b k, &c. Cypr. 2/2.
est a, &c.

78. illic k, Cypr. 2/2.
ibi a b, &c.

Readings in which k, Cyprian *probably differ.*

No.

---

85. non ergo vos plurimum discatis (*for* distatis?) ab eis k.
nonne vos pluris (*or* plures codd.) estis illis Cyprian 2/2.

---

90. scit enim k, Cyprian codd., Hartel 2/2.
scit autem b Cyprian codd. W L M B, edd. (*Test.*) Cyprian codd. F W, edd. (*De Op. et El.*).

91. quoniam b k.
quia f ff, Cyprian, quod a.

Readings in which k, Cyprian *probably agree.*

No.

81. seminant k, Cyprian 2/2.
serunt a b, &c.

82. colligunt k, Cyprian 2/2.
congregant a b, &c.

83. horrea k, Cyprian 2/2.
horreis, a b.

84. alit k, Cyprian 2/2.
pascit a b, &c. Cyprian Hartel (*Test.*).
pascet Cyprian cod. A (*Test.*).

Nolite . . . adponentur vobis (*Testim.* iii. 11, *De Op. et Eleem.* 9 = Matt. vi. 31–33).

86. cogitare k, Cyprian 2/2.
solliciti esse a b &c.

87. edemus (k) Cyprian 2/2.
manducabimus a b, &c.

88. vestiemur k, Cyprian 2/2.
operiemur a b, &c.

89. nationes quaerunt k, Cyprian 2/2.
gentes inquirunt a b, &c.
[a *partly deficient.*]

---

92. — ergo (*after* quaerite) k, Cyprian 2/2.
+ ergo a b.

Readings in which k, Cyprian *probably differ.*

No.

93. primo k, Cypr. codd. V B (*Test.*).
primum a, &c. Cypr. codd., Hartel (*Test.*).

---

95. omnia haec a k.
haec omnia b, Cypr. cod. A, Hartel (*Test.*).
omnia ista Cypr. 2/2.

Readings in which k, Cyprian *probably agree.*

No.

93. primo k, Cypr. codd., Hartel (*De Op. et El.*).
primum a, &c. Cypr. cod. G, edd. (*De Op. et El.*).

94. regnum et justitiam Dei k, Cypr. 2/2.
regnum Dei et justitiam ejus a b &c.

---

96. apponuntur k, apponentur h, Cypr. 2/2.
praesta sunt a, praestabuntur b g, adicientur f ff, Vulg.
Nolite . . . malitia sua (*Test.* iii. 11 = Matt. vi. 34).

97. cogitare in crastinum k, Cypr. codd. W L M B, edd.
cog. de crastino Cypr. cod. A, Hartel.
solliciti esse in crast. a b.

98. crastinus enim ipse cogitabit sibi k, Cypr. cod. L.
+ dies (*after* enim) a b, Cypr. codd., Hartel.
pro se (*for* sibi) Cypr. cod. A, Hartel.
sollicitus erit sibi ipse (a) b.
Ne dederitis . . . elidant vos (*Testim.* iii. 50 = Matt. vii. 6).
Ne dederitis . . . pedibus suis (*Ad Demetr.* 1 = Matt. vii. 6).

99. Ne dederitis k, Cypr. 2/2.
nolite dare a b, Cypr. cod. W (*Test.*).
ne dederis Cypr. cod. B (*Test.*).

Readings in which k, Cyprian *probably differ.*

No.

Readings in which k, Cyprian *probably agree.*

No.

100. inculcent k, Cypr. codd. L B, edd. (*Test.*), Cypr. codd. R M B V, edd. *and* Hartel (*Demetr.*).
conculcent a b, Cypr. codd., Hartel (*Test.*) Cypr. cod. W. (*Demetr.*).

101. elidant k, Cypr.
disrumpant (a) b, Cypr. cod. W (*Test.*).
Quis est . . . poscentibus eum (*Epist.* lv. 23 = Matt. vii. 9–11).

102. est ex vobis homo k, Cypr.
ex vobis homo est a, — est b.

103. quem si petierit k, Cypr.
a quo petit a (b).

104. — numquid (*before* lapidem) k, Cypr.
+ numquid a b.

105. porrigat illi k, Cypr.
porriget (-git b) ei a (b).

106. postulaverit k, Cypr.
petit a b.

107. nequam k, Cypr.
mali a b, &c.

108. scitis k, Cypr.
nostis a b, &c.

109. — quanto magis pater vester caelestis k [*accidental omission*].
+ quanto . . . caelestis Cypr. &c.

110. poscentibus eum k, Cypr.
petentibus se a b, &c.

111. + omnia (*after* eam) k.
omnia a b, Cypr.

Readings in which k, Cyprian *probably differ.*

No.

Quam lata . . . inveniunt eam (*Testim.* iii. 6 = Matt. vii. 13, 14).

112. O (*deleted*) quia k, quia Cypr. cod. A.
quam a b, Cypr. codd. W M, Hartel.
quid Cypr. codd. L V B [*probably the true reading.*]

---

115. ineant k, introeant Cypr. codd. L V [introeo *is such a favourite word with* k *that we may suspect that it was intended here; dropt letters are common*].
introeunt Cypr. codd., Hartel.
intrant a b, &c. Cypr. cod. M, edd.

116. quae augusta et arta via est k.
quam arta et augusta via est Cypr., Hartel.
qui, &c. Cypr. cod. A.
quid, &c. Cypr. codd. L V B.
[quid *again probably the true reading and original of* k].

Readings in which k, Cyprian *probably agree.*

No.

---

113. via est k, Cypr.
est via a b, &c.

114. interitum k, Cypr.
perditionem a b, &c.

---

117. eam inveniunt k, Cypr. codd. W L M B, edd.
inveniunt eam a b, &c. Cypr. cod. A, Hartel.

Non omnis . . . caelorum (*Testim.* iii. 19, *Epist.* lxxiii. 16 = Matt. vii. 21).

118. mihi dicit k, Cypr. 2/2.
dicit mihi a b, &c.

Readings in which k, Cyprian *probably differ.*

No.

120. qui in caelis est a b, Cypr.
qui in caelis (— est) k.
Multi . . . iniquitatis (*Testim.* iii. 26, *De Eccl. Un.* 15 = Matt. vii. 22, 23).

21. tuo nomine . . nomine tuo . . tuo nomine k.
in tuo nomine (*ter*) Cypr. codd., Hartel (*Test.*).
in tuo nom. . . in tuo nom. . . in nom. tuo Cypr. codd., Hartel (*De Eccl. Un.*).
in nom. tuo . . in nom. tuo. . . in tuo nom. b.
(a *omits the last clause.*)

Readings in which k, Cyprian *probably agree.*

No.

119. introibit (*bis*) k (-vit) Cypr. 2/2.
intravit a b, &c.

---

122. exclusimus k, Cypr. 2/2.
ejecimus a b, &c. Cypr. cod. W. (*Test.*).

123. magnas k, Cypr. codd. W L M, edd. (*Test.*) Cypr., Hartel (*De Eccl. Un.*).
multas b, Cypr. codd. A B, Hartel (*Test.*).

124. dicam a k, Cypr. 2/2.
jurabo b, confitebor f ff_1.

125. numquam k, Cypr. codd. W L M, edd. (*Test.*) Cypr., Hartel (*De Eccl. Un.*).
non Cypr. codd. A B, Hartel (*Test.*).
quia non a b.

126. vos cognovi k, Cypr. codd. W L (*Test.*), Cypr., Hartel (*De Eccl. Un.*).

Readings in which k, Cyprian *probably differ.*	*Readings in which* k, Cyprian *probably agree.*
No.	No.
	vos novi Cypr., Hartel (*Test.*).
	novi vos a b, Cypr. cod. B (*Test.*).
	127. recedite (-cidite) k, Cypr. 2/2.
	discedite a b, &c.
	128. qui operamini iniquitatem b (k) Cypr. codd. W L M B, edd. (*Test.*) Cypr., Hartel (*De Eccl. Un.*).
	operarii iniquitatis a, Cypr. cod. A, Hartel (*Test.*).
Omnis . . . illius magna (*Testim.* iii. 96 = Matt. vii. 24–27).	
Qui audit . . . super petram (*De Eccl. Un.* 2 = Matt. vii. 24, 25).	
129. fecit k, facit a b &c. Cypr. 2/2.	
	130. similabo eam (k) Cypr. 2/2.
	similis est a b, adsimilabitur ff_1.
	131. advenerunt [flumina] a b k, Cypr. (*De Eccl. Un.*), Cypr. cod. M (*Test.*).
	venerunt Cypr. codd., Hartel (*Test*).
	132. venerunt [venti] (k) Cypr. (*De Eccl. Un.*) Cypr. cod. L (*Test.*).
	flaverunt a b, &c. Cypr. codd., Hartel (*Test.*).
	133. inpegerunt k, Cypr. 2/2.
	offenderunt a b, irruerunt ff_1.
135. (*in the second place*) advenerunt flumina, venerunt venti, et inpegerunt in domum illam k.	134. similabo eam Cypr., similabo illi k, similis est a b.
venerunt flumina, flaverunt venti, et inp. in domum illam Cypr. codd., Hartel.	

Readings in which k, Cyprian *probably differ.*	*Readings in which* k, Cyprian *probably agree.*
No.	No.
flaverunt venti et inp. &c. Cypr. cod. W.	
venerunt venti et inp. &c. Cypr. cod. A.	
venerunt in domum illam Cypr. cod. L.	
[*It is possible, from the omissions in the other MSS., that this is the right reading, making an abridged quotation; or the omissions are due to homoeoteleuton.*]	
136. corruit k.	
cecidit a b, Cypr.	
	137. [ruina] ejus a b k, &c. Cypr. codd. W L M B, edd.
	domus illius Cypr. cod. A, Hartel.

Summary of Results.

k is in agreement with Cyprian in . . .	97	readings
Differs from „ „	44	„
	141	
Deduct double readings	4	
Total	137	

Bearing of this analysis upon the text of Cyprian.

Before we attempt to estimate the results thus obtained in their bearing upon *k* it may be well first to consider how they affect what ought to be a fixed standard in our comparison, the text of Cyprian.

It will be observed, first, that if we give the utmost weight to Hartel's opinion, and do not prejudge the question as to cod. A, there is still a very large number of cases in which the agreement of Cyprian

and *k* is not disturbed by any variants, or disturbed by none of any consequence, in Cyprian's text. The proportions are as follows:—

					Practically indisputable.
Single readings		51			36
Double	„	42	both		27
			one		15
Triple	„	4	all three		3
			two		1
	Total	97		Total	82

or, counting each of the repeated instances separately, we get:—

Single readings		36	out of		51
Double	„	both 54	„		84
		one 15			
Triple	„	all three 9	„		12
		two 2			
		Total 116		Total	147

There are thus in all as many as 82 distinct readings in 116 separate instances, in which on any estimate of the MSS. of Cyprian the agreement of his text with that of *k* is assured, and that on points where all or most of the other oldest texts are divergent. It will not be doubted that this is an amount amply sufficient to justify us in turning back this agreement upon the text of Cyprian, and making use of it as a test to discriminate between the different MSS. If in places where the text of Cyprian is certain that text constantly coincides with *k*, it is fair to conclude that in places where the text of Cyprian is doubtful, those MSS. which coincide with *k* are most likely to be right.

A second observation, the essential facts of which are included under the first, but which presents those facts under another and more particular aspect, is that it repeatedly happens that a reading which is doubtful in the *Testimonia* is clear in some other part of Cyprian's works. Where this is so, there is surely a presumption in favour of those MSS. of the *Testimonia* which give the same reading as that which is found elsewhere. It is strange that Hartel should not have paid more attention to this. Examples will be: Nos. 4*, 17*, 26*, 40, 41*, 84*, 99, 100*, 101, 122, 123*, 125*, 126*, 128*, 132*. In all the instances marked

with asterisks Hartel has adopted one reading in other parts of Cyprian's works, and another reading in the *Testimonia*. And yet Cyprian is not a writer who is apt to be thus inconsistent.

Fortunately these two lines of argument converge to the same result. Both point to the same group of MSS. as preserving the true text of the *Testimonia*. That group is W L M B V: and it is to be noted that Hartel (though committed to a much weaker authority, A) had himself called attention to its strength by his remark that these MSS. represent so many distinct recensions (Praef. p. xxv.). Among the group L stands out prominently. Any combination of L with another MS. (L B is most frequent, but L M, L V, L W, all occur) possesses high claims to consideration; and an examination of the singular readings of L, Nos. 2 (Matt. v. 6), 16, 58, 98, 132, 135 will, I think, only confirm the impression of its excellence. V is rarely quoted for the *Testimonia:* its singular reading in the Lord's Prayer (No. 69) is, I believe, very probably right. The common text of *k* Cyprian has a special fondness for the perfect subjunctive. There is also much to be said for the singular reading in 74, and for the combination V B in 93.

There are, however, certain exceptions where it has seemed right to depart from the rules laid down above, both as to the agreement of *k* with Cyprian, and also as to the assimilation of quotations in the *Testimonia* to those in other parts of Cyprian's works. Under the first head would come Nos. 2, 34, 90; under the second head 7, 8; and under both heads 93. In the case of 2, the important reading 'Felices' for 'Beati' in the Beatitudes, the fact that the same reading is attested by Tertullian and quite clearly by Optatus, proves that it was current as early as Cyprian's day; and it is far more probable that an original reading 'Felices' would be altered to 'Beati,' which is found in every one of the fourteen extant MSS. of the Old Latin, than *vice versâ*. There is the same probability in regard to 33 ('solvas,' 'reddas'), besides the weight that we have seen reason to attach to the group L M B. In Nos. 7, 8, 90 the MS. authority is too strong; 93, as we have just seen, is very doubtful. The certainty that there are readings in which Cyprian differs from *k*, and that there are readings which he (like every other writer) quotes differently in different places, will make these few exceptions not at all surprising.

Reinforced by this contingent of readings rejected by Hartel, but vindicated as belonging to the original Cyprian, we have now a body of evidence which appears to place the intimate relation of the two texts beyond all question. Be it remembered that the points on which they have been compared are all points on which there is some greater or less amount of divergence in other Latin texts of anything like the same antiquity. Occasional agreement with later texts, which have probably themselves incorporated Cyprianic elements, proves nothing to the contrary. Our object is to get at the primitive stocks, and one of these now stands out before us with a clearness which, considering the limited area investigated, is quite without example in the case of Greek authorities.

The numerical estimate given above may be taken as a low rather than a high one. It is true that one or two instances of approximate agreement have been placed in the right hand column, but others that imply the same root-reading have been placed in the left. I suspect too that a closer study of the sources of Cyprian's text might lead to the transference of several readings such as Nos. 69, 74, 93 to the other side. These are niceties that do not affect the main issue. When variations of minor importance, such as may be found between any two members of the same family, are deducted, the residuum of more marked divergence between *k* and Cyprian is not by any means large.

But what are we to say as to this residuum? Which of our two authorities comes nearest to the original? Which has preserved its readings with the least amount of change? It is true that Cyprian himself is some two centuries earlier than *k*, but *k* in turn is older than the oldest extant MS. of Cyprian, and the barbarous hands through which its immediate ancestors have passed do not seriously hinder us from getting down to the ground-work on which its text is based. External considerations then are indecisive; and when we turn to internal considerations they too do not seem to give a perfectly clear and simple answer. The priority does not appear to be always upon the same side. If 'Felices' (No. 2) was the reading of Cyprian, there can be little doubt that it is older than 'Beati.' For similar reasons 'solvas' in 34 must probably take precedence of 'reddas,' which is the universal reading of the extant Latin copies of the Gospel. 'Conpensaverunt' in 62 appears to have

been the reading of Tertullian, and has an evident superiority over the colourless 'consecuti sunt[1].' If I am right in supposing that Cyprian wrote 'quid' in 112, 116, then it would represent the Greek τί with just the sort of schoolboy literalism which marked the first attempts to deal with an obscure phrase. On the other hand 'quia' in *k* (No. 112) might conceivably be a clerical corruption of 'quid,' though we should more naturally take it to be a rendering of the Greek alternative ὅτι; but 'quae' in 116 looks very much like a helpless correction of 'quid.'

In these instances Cyprian seems to have preserved the older text; but there are others where the text of *k* seems preferable. Thus in 80 'intuemini' would be the more usual rendering in the MS. for ἐμβλέψατε: of three places where the Greek word occurs, 'intuitus' 'intuita' are found in two, Mark x. 21, xiv. 67, 'contemplatus' in Mark x. 27; while 'aspicite' is nearer to 'respicite' of *a b c*, &c., and is more common in that group of MSS.: it is also important to note that 'intuemini' is the reading of the later African MS. *m* (Speculum Augustini). The isolated reading in 85, 'non ergo vos plurimum discatis (distatis?) ab eis' of *k*, seems to have a stronger claim than 'nonne vos pluris' (or 'plures') 'estis illis' of Cyprian, which has near parallels in the other texts. 'Commemoratus' in 29 must be older than 'recordatus,' which one is surprised to find in Cyprian along with the group *f, ff*, Vulg. If the MSS. have rightly preserved Cyprian's reading we might almost suppose that this was a case such as we should expect to find more often than we do, where either he or the scribe before him had corrected the roughness of the provincial version. Something of the kind may have taken place in the last instance that I shall notice. In No. 21 Cyprian has twice over the well-attested reading 'maximus vocabitur in regno caelorum,' where *k* has 'magnus magnus vocatur.' What is this 'magnus magnus'? No doubt it is a perfectly simple and obvious explanation to set it down as a scribe's error of 'dittography' or wrong repetition. Such errors are common enough in the MS. They are found, to go no further than the Sermon on the Mount, in chs. vi. 8, 16, 32, vii. 6. It is quite possible that 'magnus magnus' may be one of these. But is it not also

[1] And yet the African text seems to have a certain fondness for the use of 'consequor:' see p. xcii *ad in.*, and the references on p. cxi.

possible that it may be a vernacular form of superlative? The examples cited by Rönsch seem sufficient to establish this use. Thus 'malus malus'='pessimus;' 'merenti merenti'='merentissimo;' 'fortis fortis,' 'pii pii,' 'felicis felicis'='fortissimi,' 'piissimi,' 'felicissimi.' It is true that all these examples are taken from inscriptions: but it is just in inscriptions, where vernacular speech comes out, that analogies should be sought for the Old Latin.

Phenomena like these carry us back to a very early stage in the history of the Version. The common archetype of *k* and Cyprian is, if not quite, yet very nearly the most primitive form that we can trace. Every step that we take towards recovering it seems to widen the gap which separates it from the other stem or stems, including *a b*, and *d*. What precisely is its relation to these must be a matter of further inquiry[1]. For the present it must suffice to have definitely localised its use, and to have identified its two parallel offshoots in the texts of *k* and Cyprian. The close relation of these texts is a fixed point of great importance. Neither Irenaeus nor Tertullian furnishes anything comparable to it[2]. Instead of explaining the complexities of the problem, they seem rather to increase them. The first and surest clue that we have to guide us through the maze is this affinity of *k* with Cyprian.

§ 11. *Relation of* k *to* e (*Cod. Palatinus*) *in St. Matthew.*

The relation of *k* and Cyprian is, however, only a part of the problem more immediately presented to us; *k* is extant, roughly speaking, for half the Gospels of St. Matthew and St. Mark. In much of the remainder of these Gospels, and in the other two Gospels, its place

[1] It may not, perhaps, be out of place to mention that I am at present engaged on this inquiry in conjunction with Mr. H. J. White, M.A. of Christ Church. We hope to be able to publish some results before very long. In the meantime, if I speak somewhat guardedly and indefinitely, it is because the analysis of the oldest texts which we have begun is not yet complete.

[2] For some of the reasons of this see Hort, *Introduction*, pp. 78, 160, also *Studia Biblica*, p. 245: Tertullian's evidence is confused by his practice of translating for himself directly from the Greek, and Dr. Hort places the Latin version of Irenaeus in the fourth century, not in the second. I hope to have more to say on Irenaeus and Tertullian later.

is taken by the Vienna MS. *e* (Cod. Palatinus), which is about equal to it in date. The affinity which subsists between *k* and Cyprian, where they cover the same ground, is found also to subsist in a general way between *e* and Cyprian. What then is the relation of these MSS. to each other? Most fortunately we have an opportunity of judging of this. For though as a rule the two MSS. do not overlap, and where one is extant the other is wanting, yet there is one passage of considerable length, besides some smaller fragments, where both run together. The longer passage is nearly the whole of the chapter, St. Matthew xiii. The readiest way to exhibit the relation of the two MSS. will be to print their text side by side. And in order to bring to bear as much illustrative matter as possible we will place between them in a third column the parallel passages, so far as they are extant, in *e* from the other synoptic Gospels, and also the three available quotations from Cyprian. The other early patristic quotations have been collected, but do not supply anything of importance for our present purpose. The relation of *e* and *k* to each other, or to each other and Cyprian, as well as their relation to the other oldest texts (*a b d*), may be represented to the eye by the use of different type.

Thick type denotes readings in which *e k*, or *e k* Cyprian, are combined against the other oldest texts.

A double caret (⩓) denotes omissions found only in the same group of authorities.

Ordinary type represents readings which are common to *e* and *k*, with one or more of the oldest texts.

Italics denote readings which are peculiar (in the text of St. Matthew) to the MS. in which they occur.

A single caret (∧) denotes omissions of the same kind peculiar to the particular MS. or authority.

Words or parts of words *in small capitals* are found in *e* and some other MS. or authority not *k*, or in *k* and some other MS. or authority not *e*.

e (St. Matt. xiii.)

[1] In illa die *egressus* est ihs et sedebat *iuxta* mare.

[2] Et *conuenerunt* ad eum turbae multae, ita ut ∧ nauem ascenderet et sederet, et *uniuersus populus* in litore stabat.

[3] Et lo[cutus]
Ecce [exiuit semi]nas s[eminare.]

[4] Et cum se[minat] quaedam c[ae]ciderunt **iuxta** uiam, [et uene]runt uolucres et comederunt ea.

[5] **Alia** autem caeciderunt *super* petrosa, ubi non *erat copiosa* terra; et *statim nata* sunt. ∧

[6] Orto autem sole estu*antes* *ex*aruerunt **eo quod.**

* * * in [spinas] et creve[run]t spinae et suffocauerunt ea.

[8] Alia autem caeciderunt in terram bonam, et dabunt fructum **aliut** *cum* centensimum, aliut *cum* sexa*c*ensimum, aliut UERO (= b) *cum* tricensimum.

e (St. Mark iv. 1–8), &c.

[1] Et coepit iterum docere ad mare. Et collecta est ad eum turba multa, ut nauem ascenderet et sederet ad litus; et omnis turba in litore sedebat.

[2] Et docebat illos in parabula dicens.

[3] Audite. Ecce exiit seminans seminare.

[4] Et in seminando quaedam caeciderunt iuxta uiam, et uenerunt uolatilia et comederunt ea.

[5] Alia autem caeciderunt super petrosa, et quoniam non habuerunt terram multam, fructificauerunt cito; facto autem sole aestuauerunt, propterea quod non haberent radicem aruerunt.

[7] Et alia caeciderunt in spinas, et ascenderunt spinae et suffocauerunt illa, et facta sunt infructuosa.

[8] Et alia caeciderunt * * *

e (St. Luke viii. 8.)

Et aliut caecidit in terram bonam et optimam et fructificauit et fecit fructum centuplum. Haec dicens

k (St. Matt. xiii.)

[1] In illa die exi*u*it hīs et sedebat *ad* mare.

[2] Et *collectae* sunt ad eum turbae multae, ita ut ita ut in nauem ascenderet, et [omnis turba] et sederet, et ōnis turba *ad* litus (= d) stabat.

[3] Et locutus est *illis* multa in *similitudinibus*, dicens Ecce exi*u*it seminans seminare.

[4] Et *in* semina*ndo* quaedam caeciderunt **iuxta** uiam, et uenerunt *uolatilia* et co*n*sumpserunt ea.

[5] **Alia** autem *ex*ciderunt in petrosa, ubi non habe*nt* terram multam; et continuo *fruticauerunt*, *eo* quod non hab*uerunt* altitudinem terrae:

[6] Sole autem *mor*t*u* aestuauerunt, et **eo quod** non hab*uerun*t radicem aruerunt.

[7] in spinas et ASCENDERUNT (= d) spineae et suffocauerunt ea.

[8] Alia autem caeciderunt in bonam terram, et dabunt fructum, **aliut** CENTUM (= d) aliut sexaginta, aliut triginta.

e (St. Matt. xiii.)

[9] Qui habet aures, ⩓ audiat.

[10] Et *audientes eum* discipuli ⩓ dixerunt ∧ Quare in parabolis loqueris *eis*?

[11] *Et* respondens dixit illis *Quoniam* uobis datum est SCIRE (= d) mysteria regni, illis autem non est datum.

[12] Qui enim habet dabitur illi et abundabit: qui autem non habet, et quod habet auferetur *ei*.

[13] Ideo in parabolis illis loquor, ut uidentes non uideant [e Cod. Dubl.] et audientes non audiant *ne* intelligant ne quando conuertan*t se*:
[14] et tunc *re*plebitur in eis profetia eseiae dicentes (= d) uade et dic populo huic; *auditu* audietis et non intellegetis, et uidentes uidebitis et non uidebitis.
[15] Ingrassatum est enim cor

e (St. Luke viii. 8.)

clamabat Qui habet aures audiendi audiat.
[9] Interrogabant autem illum discentes eius quae esset similitudo ista.

[10] Ille autem dixit illis Uobis datum est cognoscere sacramentum regni dei, ceteris autem non est datum nisi in similitudinem, ut uidentes non uideant et audientes non intellegant.

k (St. Matt. xiii.)

[9] Qui habet aures, ⩓ audiat.

[10] Et acce*sserunt* discipuli ⩓ *et aiunt* ei Quare in *similitudinibus* loqueris ∧ eos?

[11] *Ille* AUTEM (= d) respond*it et* dixit ∧ Qu*i* uobis datum est *cognoscere sacramentum* regni, illis autem non est datū.
[12] Qui enim habet*ur* illi et abundabit: qui autem non habet, et quod habet au*f*eretur ab eo.

[13] *Propterea* in *similitudinibus* loquor illis, ut uidentes non uideant et audientes non audiant et ñ intellegant, ne *forte* conuertantur:

[14] et tunc INplebitur (= a) SUPER EOS (= d) profe*tatio* eseiae dice*ns*,

[15] INcrassa (= a) cor *pori*

e (St. Matt. xiii.)

populi huius, et auribus grauiter audierunt, et oculos eorum *in*graua, ne conuertant *se* et sanem eos.
16 Uestr*ae* autem beat*ae* *aures e.* oculi *uestri* qui uident. ∧
17 Amen dico uobis **quoniam** multi profetae et iusti cupierunt uidere quae uidetis, ∧ et audire quae auditis, et non audierunt.

18 Uos *autem* audite parabol*a*s seminantis.
19 Omnis qui audit uerbum regni et non intellegit, uenit malus et rapit quod seminatum est in corde eius: hic est ∧ *iuxta* uiam seminatus. ∧
20 Super autem petrosa*m* seminatus ∧ hic est qui audit uerbum, et ∧ cum gaudio *sus*cipit illum (= a),

Cyprian Testim. ii. 27, Matt. xiii. 17. Multi prophetae et iusti concupierunt (cupierunt *codd.* W B M) uidere quae uidetis et non uiderunt, et audire quae auditis et non audierunt.

e (St. Luke viii. 11.)

Est autem similitudo haec. Semen est uerbum dei.
12 Quod autem ad uiam seminatum est, hii sunt qui audiunt uerbum, uenit autem diabolus et tollit de cordibus eorum, ne credentes saluentur.
13 Quod autem super petram, qui cum audierunt cum gaudio percipiunt uerbum, et radicem non habent; illi ad oram credunt et in die temptatioonis recedunt.
14 Quod autem in spinis caecidit, hii sunt qui audierunt et per sollicitudinis diuitiarum et uoluntates uitae suffocantur et non fecundantur (. . . nes uitae et oblectationes saeculi comitantes suffocant uerbum et infructuosi fiunt. *Mk.*)

k (St. Matt. xiii.)

huius, et aur*icula peius obtura*, et oculis eorum grauia, ne *forte* conuertantur ∧
16 Uestri autem *felices* ooculi *quoniam* uident, et aures uestrae *quoniam* audiunt.
17 Amen ENIM (= d) dico uobis **quoniam** multi profetae et iusti *con*cupierunt uidere quae uidetis, et non AUDIERUNT (= a), et audire quae audistis, et non *uiderunt.*

18 Uos ergo audite *similitudinem eius qui* semina*t.*
19 Omni*um* qui audi*unt* uerbum regni et non intelleg*unt*, uenit *nequam* et rapit quod *i*eminatu est in corde ∧ : hoc est qu*od ad* uiam seminatu*r.*
20 Qu*od* autem *in* petros*is* semin*antur*, hoc est qui audit uerbū et continuo cum gaudio accipit illuT (= b),

e (St. Matt. xiii.)

[21] *et* non habe*ns* radicem in se, sed est temporalis: facta autem *angustia* aut persecutione*m* propter uerbum continuo scandalizatur.

[22] Qui autem in spinis seminatur, hic est qui audit uerbum, et sollicitudo saeculi et diuitiarum uoluntas (cf. *a*) suffocat uerbum, et fit sine fructu*m*.

[23] In terram autem bona qui seminatus est, hic est qui audit uerbum et intellegit, tunc ∧ facit

* * * *

[e Cod. Vindob.] agro suo bonum semen.

[25] Et dormi*entibus* homini*bus*, uenit inimicus et ⩓ in MEDIO triticI (= d) et abiit.

* * * *

[semin]asti [in agro t]uo? unde ergo habet zizania?

[28] *Quibus* ait Inimicus homo hoc fecit. Dicunt ei serui Uis imus et colligimus *illa*?

e (St. Mark iv. 20.)

Hi autem sunt qui in terram bonam cadunt, (quod autem in bonam terram *Lk.*) qui audiunt uerbum et percipiunt, et fructum adferunt (qui in corde bono audiunt uerbum et tenent, et fructum adferent per patientiam *Lk.*) unum xxx. et unum LX. et unum c.

k (St. Matt. xiii.)

[21] non habet AUTEM (= d) radicem in se set temporalis est: facta autem *pressura* aut persecutione propter uerbum continuo scandalizatur.

[22] Qu*od* autem in spinis seminatur, h*oc* est qui uerbū audit, et sollicitudo saeculi et *oblectamentum* diuitiarum suffocaNT (= b) uerbum, et infructuosu*m* *s*it.

[23] Qu*od* autem in bon*a* terr*a* *f*eminatu*r*, h*oc* est qui audit uerbum et intellegit, *et* tunc fructum adfe*rt*, et facit *hoc* quidem $\overline{\text{C}}$. *hoc* autem $\overline{\text{LX}}$, *hoc* autem $\overline{\text{XXX}}$.

[24] Aliam *similitudinem locutus est* illis dicens simil*atum* est regnum caelorum homini seminANTI (= d) bonum semen in agro suo.

[25] Et cum dormi*u*nt homines, uenit inimicus et ⩓ seminauit zizania inter *frumentum* et abiit.

[26] Cum autem creu*i*t *u*erba et fructum fec*i*t, tunc adparuerunt zizania.

[27] Accesserunt autem serui patris familias et dixerunt ∧ dōm^{e}, no*n* bonū semen seminasti in agro ∧? unde ergo habet zozania?

[28] Ait illis Homo inimicus hoc fecit. Dicunt *ad eum* serui *eius* Uis *eamus* et colliga*m*us ea?

e (St. Matt. xiii.)

29

* * * *

[messoribu]s
Co[lligite p]rimu[m zizania]
et *facite* MANIPULOS (= d)
et igni crementur, triticum
uero in horre*o* me*o*
reponite.

31 Aliam parabolam locutus
est eis

* * * *

et fit arbor ∧ ut *h*aues
caeli *maneant* in ramis eius.

33 Aliam parabolam DIXIT
(= a) *illis* Simile est regnum
caelorum fermento, quod
ACCIPIENS (= d) mulier ab-
scondit in farina mensuras
TRES (= d) usque *quo* totum
fermentetur.
34 Haec *igitur* omnia locutus
est ihs in parabolis *populo*
et sine parabola*s* non loque-
batur eis;

e (St. Mark iv. 31.)
.... quasi granum sinapis
qui cum seminatur in ter-
ram, minor cum sit omnibus
seminibus seminibus,
32 crescit et fit maior om-
nibus holeribus et facit
ramos magnos, ita ut possint
sub umbra eius uolatilia
caeli inhabitare. (Luke xiii.
19, simile est grano sinapis
quod cum accepisset homo
misit in hortum suum, creuit
et factum est in arborem
et uolatilia caeli habitabant
in ramis eius.)

e (St. Luke xiii. 21.)
.... Simile est fermento,
quod cum accepit mulier
abscondit in farinae men-
suras, quousque fermentetur
totum.

k (St. Matt. xiii.)
29 Dicit (= d) ILLIS (= b),
Non, ne forte *dum* colligitis
zizania eradicetis simul et
frumentum CUM EIS (= d.
30 Sinite *ambos* crescere
usque ad messem, et in
tempore messis dicam mes-
sorib. Colligite prim*o* zizania et ALLIGATE (= b) fasci-
culos ad *ex*urendum *ea*,
frumentum autem COLLIGITE
(= d) in horreum meum.

31 Aliā *Similitudinem* locutus
est illis dicens Simil*est* reg-
num caelorum grano sinapis
quod *cum* acc*epit* homo
seminauit in agro suo:
32 quod min*us* quidem est
omnibus seminibus; cum
autem *adoluerit* maius est
omnibus holeribus et
*s*it arbor, TANTA (= a) ut
uolatilia caeli ueniant et
habitent in ram*ulos* eius.

33 Ali*a similitudo*, Simil*i* est
regnum caelorum fermento,
quod *cum* acc*epit* mulier
abscondit in farina *sata* tr*ia*,
*quoad*usque fermentetur
totum.

34 *Ista* ōnia locutus est *de* in
similitudinibus a*t* turbas, et
sine *similitudine* non loque-
batur *illis*;

e (St. Matt. xiii.)

35 Ut *supp*leretur quod dictum est *eis* per prophetam dicentem Aperiam in para-

bol*a*s os meum, er[uc]tuabor *occulta* ab origine.
36 Tunc *relinquens populum* uenit in domum, et accesserunt ad eum discipuli ⩓ dicentes *Dic* nobis parabolam *agri et* zizaniorum.
37 Qui*bus* ∧ ait Qui bonum seminat*uit* semen filius est hominis,
38 ager autem est hic mundus, bonum autem semen hi sunt filii regni; zizania autem sunt filii MALIGNI (= d),
39 inimicus autem diabolus est qui seminauit ea; *et* mess*es* est consummatio saeculi, messores autem sunt angeli.
40 Quo*niam* ∧ colligun*t* zizania et igni exuruntur, ita erit in consummatione saeculi.
41 Mitt*it* filius hominis angelos suos et colligunt de regno eius omnia scandala et eos qui faciunt iniquitatem:
42 et mittunt (=d) eos in fornace ignis; illic erit fletus *oculorum* et stridor dentium.
43 Tunc iusti fulgebunt sicut sol in regno patris *mei*. Qui habet aures audiat.

k (St. Matt. xiii.)

35 ut INpleretur (= b impl-) qu*i*d dictum est per profetam dicentem Aperiam in *similitudinibus*
os meum, eruc*ta*bo abs*p*onsa ab origine.
36 Tunc dimissis turbis uenit in domum, et accesserunt ad eum discipuli ⩓ dicentes NARRA (= d) nobis *similitudinem* zizaniorum agri.
37 *Ille* autem respond*it et* DIXIT (= d) Qui seminat bonum semen filius est hominis,
38 ager autem est mundus, bonum autem semen *inquit* fili regni; zizania autem sunt fili *mali*,

39 inimicus autem qui ea semin*at* z*i*abolus est; messis AUTEM (= d) cōsummatio saeculi est, messores autem angeli sunt.
40 Quo*modo* ergo*n* colliguntur zizania et igni exuruntur, ita erit in consummatione saeculi.
41 Mittet filius hominis angelos suos et colligunt de regno eius omnia scandala et eos qui faciunt *iniustitiam*:
42 *e* mittent *illos* in fornac*em* ignis; illic erit *ploratio* et stridor dentium.
43 Tunc iusti fulgebunt sicut sol in regno patris SUI (= d). Qui habet aures audiat.

e (St. Matt. xiii.)

44 Simile est regnum caelorum thensauro abscondito (= b) in agro; quod qui inuenit abscondit, et ⩓ gaudio eius uadet[it], uendit omnia quae hab*uit*, et emit agrum illum.

45 Iterum simile est regnum caelorum homini negotianti, quaerenti bonas margaritas:

46 **ubi** autem inuenit praetiosam margaritam, abit, et uendi*t* omnia quae habuit, et emit illam.

47 Iterum simile est regnum caelorum retiae missae in mari, quod ex omni genere piscium colligu*nt*:

48 cum impletum est autem **posuerunt illud** ad litus, et sedentes collegerunt **quae** optima*e* **sunt** in uasa, **quae** autem mala *prae*iecerunt.

49 **Ita** erit in consummationem saeculi; ex*eu*nt angeli et segregabunt malos de medio iustorum,

50 et mitt*et* eos in **fornacem** ignis; **illic** erit **ploratio** et stridor dentium.

51 Intellexistis haec ⩓? *Aiunt*, ⩓ **Ita** Domine.

52 Dicit illis; **Propterea** omnis scriba **eruditus** ⩓ regno caelorum similis est homini patrifamiliae (= d) qui profer*it* de thensauro

Cyprian Testim. iii. 1.

45 Simile est regnum caelorum homini negotianti, quaerenti bonas margaritas;

46 ubi autem inuenit pretiosam margaritam abiit, et uendidit omnia quae habuit et emit illam.

k (St. Matt. xiii.)

44 Simile est regnum caelorum thensauro absconsum *sacr*o; quod qui inuenit abscondit, et ⩓ gaud*ĕr*ĕio eius uadit et uendit omnia quae habet, ∧ emit agrum illum.

45 Iterum simile est regnum caelorum homini negotianti, quaerenti*s* bonas margaritas:

46 **ubi** autem inuenit praetiosam margaritam, abiit, et uendidit omnia quae habuit, et emit illam.

47 Iterum simile est regnum caelorū retia*culum* miss*u* in mar*e*, quod ex omni genere colligat:

48 *e*um inpletum est autem *in***posuerunt illud** ad litus, et sedentes collegerunt **quae** opt*uma* **sunt** in uasa, **quae** autem mala *re*iecerunt.

49 **Ita** erit *et* in consummatione saeculi; exient (= d) angeli et segregabunt mal*i*s ∧ medi*s*e *b*ustorum,

50 et mittent eos in **fornacem** ignis; **illic** erīt **ploratio** et stridor dentium.

51 Intellexistis haec ⩓? Dicunt ⩓ **Ita** ∧.

52 Dicit illis; **Propterea** omnis scriba **eruditus** ⩓ regno caelor· Similis est homini patrifamilias, qui proferet (= a) de thensauro*s*

e (St. Matt. xiii.)

suo uetera et noua.
53 Et factum est cum **locutus esset** ∧ **similitudinis** istas, MIGRAUIT (= d) inde.

54 Et **cum uenisset** in patriam suam (= b) **docuit illos** in synagogis (= b) *ips*orum, ita ut **stuperent** et dicerent; Unde huic sapientia**m istam** et uirtutes?
55 Nonne hic fabri filius est? *et* **non** mater eius dicitur Maria? et fratres eius ia[cobus] * * * *

[n]isi i[n] [s]ua et in domo sua. Et non fecit ibi uirtutes multas propter incredulitatem *

e (St. Mark vi. 1–6.)

1 Et cum exisset inde abiit in patriam suam cum discipulis suis.
2 Et coepit in synagoga docere sabbato: ita ut omnes extimescerent dicentes Unde huic ista? et quae est sapientia quae ei data est, et uirtutes tales per manus eius efficiuntur?
3 Nonne hic est fabri filius mariae, et frater iacobi et ioseph et iuda et simonis? et non sunt hic fratres illius ad nos? Et scandalizabantur in illo.
4 Et dicebat illis ihs quia non est profeta sine honore nisi in patria sua.
5 Et non faciebat illic ullam uirtutem, nisi paucos infirmos superponens manus curauit propter incredulitatem illorum.

k (St. Matt. xiii.)

suo*s* noua*e* ∧.
53 Et factum est cum **locutus esset** hīs **similitudines**, ∧ trans*tul*it inde.

54 Et **cum uenisset** in patria sua (= d) **docuit illos** in s*i*nagog*a ill*orum, ita ut **stupere***m* et dicerent; Unde huic sapientia**m istam** et uirtutes?
55 No*n* hic fabri filius ∧? **nō** mater eius dicitur Maria? ∧ fratres eius iacobus et ioses, ∧ Simon et iudas
56 Et sorores ∧ nonne omnes sunt apud nos? unde ergo huic ōnia ista?
57 et scandaliz*a*bantur in eo: hīs autem dixit *illi* nō est profeta *ignobilis* nisi in patria et ∧ domo sua.
58 Et non fecit *illic* uirtutes multas propter incredulitates (= d) eorum.

At first sight the comparison of the two MSS. throughout this chapter may be disappointing. In the first forty-three verses (or those parts of them where both are extant) there is a large amount of divergence. This, however, is perhaps compensated by the striking resemblance in vv. 44–55. In this section of twelve verses the two MSS. have not less than thirty-two points in common, and those, be it remembered, all points in which they have all the other older forms of the Version against them. So far as these verses are concerned the demonstration of affinity between the two MSS. could hardly be stronger.

And the quotations from Cyprian come in to clench the argument, and to show that the text which the two MSS. present is really Cyprianic.

But what are we to say to the first and larger portion of the chapter? Deducting the parts where *e* is wanting, there are still, roughly speaking, some thirty-six verses in which a comparison can be instituted, and here the points of exclusive resemblance are only fourteen. Some of these, too, are very insignificant, though it is true that some are also of considerable importance, such as 'ab origine' in v. 35, and 'fornacem' in v. 42. In any case the differences greatly preponderate.

It follows from this that the two MSS.—one or both of them—cannot be wholly homogeneous. If the one does, the other does not, accurately represent the groundstock of the African text. It becomes necessary here to inquire in which of the two the original has been preserved most faithfully. Parallels from Cyprian, or from any other certainly early and certainly African text, are too slight to give us any clue. There are, however, other expedients to which we may turn, and by the help of which we may be able to determine on which side the originality lies.

First, we have the parallel passages from St. Mark and St. Luke. The mere juxtaposition of these will have already shed some light upon the question before us. In as many as fifteen cases the reading of *k* is confirmed. The proof would probably be even more complete if there were not such wide gaps in the text of *e* in St. Mark iv. In a smaller number of cases the parallels favour the *e* reading. It need hardly be said that it is much more likely that the same Latin word was originally used in each Gospel as a rendering of the same Greek than that an artificial conformity has been produced by later corruption.

But, besides the continuous parallels, it is also possible to trace the use of particular expressions. And it will, perhaps, be best to apply these two criteria to each of the points of difference taken one by one. It is not very often that an appeal to Cyprian is possible; but without it the body of evidence is considerable. The statement of it does not aim at being exhaustive, but will probably be sufficient for our purpose. Some of the judgments will be more fully justified in the section on *Peculiarities of Style and Diction.*

e (St. Matt. xiii.)	k (St. Matt. xiii.)
1. (1) egressus est: compounds of 'gradior' are exceedingly rare in *k*: I have only noticed 'progressus' Matt. iv. 21, and 'tran[s]gressus' Matt. xii. 9: neither is 'egressus' at all common in *e* as a rendering of ἐξελθών, though it occurs with a fair amount of frequency in *a b*. The natural inference is that it has been introduced from that text.	1. exivit: *k* has a special fondness for compounds of 'eo,' and makes use of them constantly where they are avoided by *a b*: the particular form 'exivit' occurs in Matt. viii. 34, ix. 26, xii. 44, xiii. 3, xiv. 14; and in *e* in Matt. xvii. 18, xx. 1, 3, 5, &c. It is highly probable that 'exivit' was the original word.
(2) juxta (παρά) mare: *k* and *e* both render παρά by 'juxta' (e. g. Matt. iv. 18 *k*; xiii. 4, *e* and *k*; xiii. 19 *e*), but in different contexts.	ad mare: the fact that 'ad mare' is found in the parallel passage, Mark iv. 1 (*e*), must be strongly in its favour: comp. Matt. xiii. 19 (*k*), xv. 29 (*e* and *k*.)
2. (3) convenerunt (συνήχθησαν): this is the rendering of συνήχθησαν in three out of four places where it occurs in St. Matthew, but in the *a b* group, not in *e*: in the fourth place (xxvi. 3) *a b* have 'congregati sunt.'	2. collectae sunt: *e* repeatedly has 'collecti,' where *a b*, have 'convenerunt,' 'congregati,' and the parallel in Mark iv. 1 appears to be decisive. The use of 'colligo' and 'congrego' is, if not an invariable, yet a characteristic difference between the two groups.
(4) universus populus: 'populus' occurs twice in *k* (Matt. iv. 25, v. 1), where the other texts have 'turba,' but the use is not sustained; neither is 'universus' a characteristic word.	omnis turba: the main argument against this phrase and in favour of that found in *e*, is that all the other MSS. have either 'omnis turba,' or 'omnes turbae,' but to set against this the parallel in St. Mark also has it: the original reading probably cannot be ascertained confidently.
(5) in litore: this is the reading of most European MSS.	ad litus: probably to be preferred, as found in the parallel passage, Mark iv. 1.

e (St. Matt. xiii.)	*k* (St. Matt. xiii.)
4. (6) cum se[minat].	4. in seminando: confirmed by Mark iv. 4, Luke viii. 5.
(7) volucres.	volatilia (here and in v. 32): certainly the right reading; found not only elsewhere in *k*, Cypr., but also in the corresponding verses of *e*, Mark iv. 4, 32.
(8) comederunt: the reading of all other MSS. except *k*, and of *e* in Mark iv. 4.	consumpserunt: has in its favour its isolation in this passage and the text of *e* in the parallel, Luke viii. 5.
5. (9) caeciderunt.	5. exciderunt: may perhaps be a clerical error for 'caeciderunt,' which occurs only (and with identical spelling) in vv. 4, 8.
(10) super petrosa: apparently confirmed by Mark iv. 5 (*e*), but in Luke viii. 6 ἐπὶ τὴν πέτραν is rendered by *e* 'in petram.'	in petrosa: 'super' is more characteristic of the African text.
(11) ubi non erat copiosa terra: the European texts render πολύς by 'copiosus' in Matt. v. 12, but here they have 'ubi non habebant terram multam,' which is nearer to *k*.	ubi non habent terram multam: there is a similar division of MSS. in Matt. xxviii. 12, where *a b c* have 'copiosam' (ἱκανά), *e* 'multam,' comp. Luke vii. 11 (*b f*). These examples seem to establish a partiality for 'copiosus' in the European text, and to make the balance somewhat in favour of *k*.
(12) statim nata sunt (εὐθέως ἐξανέτειλεν): a peculiar rendering, the nearest approach to which is 'confestim nata sunt' in *ff*.	continuo fruticaverunt: *e* has 'fructifico' in Mark iv. 5, Luke viii. 8; 'fruticaverant avenae Praxeanae' is the reading of Oehler (after Pamel. Rigalt.) in Tertullian, *Adv. Prax.* 1, vv. ll. 'fructiferant,' 'fructificaverant.'
6. (13) estuantes exaruerunt: the African	6. aestuaverunt et . . . aruerunt.

e (St. Matt. xiii.)	*k* (St. Matt. xiii.)
text as a rule avoids the present participle, but at the same time the reading of *e* is more peculiar than that of *k*; it is hardly original, but is perhaps derived from the same source as 'nata sunt' above.	
10. (14) audientes (*for* accedentes): this use of the participle is characteristically European, just as the resolution is characteristically African.	10. accesserunt . . et: peculiar and probably original.
(15) dixerunt: the universal reading of the MSS., except *k*.	aiunt: frequent in European MSS., rare in African (e. g. in ch. viii. eight times in *b*, not at all in *k*), but not found in any other MS. of this passage: comp. however v. 28 and *e* in v. 51.
(16) parabolis: so all the MSS. except *k*.	similitudinibus: *k* is the only MS. which has retained 'similitudinibus' throughout this chapter, yet it is vouched for by *e* in v. 53, and by Luke viii. 9, 10. No passage containing παραβολή is quoted by Cyprian.
11. (17) respondens dixit: the same remarks hold good as on 'audientes' above.	11. respondit et dixit: most probably original.
(18) scire mysteria: so nearly *d* (mysterium); most European MSS. have 'nosse mysterium.'	cognoscere sacramentum: confirmed by *e* in Luke viii. 10: Tertullian has 'cognoscere arcana.'
13. (19) ideo: so most European MSS. (not *f* or *ff*).	13. propterea: 'ideo' is European, 'propterea' African: see Matt. vi. 25, xii. 27, 31, xiv. 2.
(20) ne quando: the rendering of many European MSS. in this passage.	ne forte: peculiar here, but the rendering of μήποτε in *k* in every place where it occurs (Matt. v. 25, vi. 6, xiii. 15, 29, xv. 32).

e (St. Matt. xiii.)	*k* (St. Matt. xiii.)
14. (21) replebitur: only in *e*, with some support (repleatur) in δ.	14. inplebitur: so always in *k* where πληροῦσθαι occurs, except in Matt. ii. 15, 17: the forms 'adimpleatur,' 'adimpletum,' which are found there, are usually European.
(22) profitia: found in all MSS. except *b* (which has 'sermo') and *k*.	profetatio: comp. 'blasfematio' in Mark xiv. 63. The quotation that follows has been corrupted from Isa. vi. 10; similarly in *a*, and in part *b e*.
16. (23) beatae: similarly all MSS. except *k*.	16. felices: a survival of a rendering which was once more widely spread: comp. what has been said above, p. xlvi.
17. (24) cupierunt: almost universal.	17. concupierunt: so probably Cyprian. The curious inversion in this verse has a partial parallel in *a*.
18. (25) seminantis: so all MSS. except *k*.	18. ejus qui seminat: probably original: comp. 'ille qui temptat,' where the others have 'temptator,' Matt. iv. 3; also v. 42, vii. 23, xii. 17.
19. (26) malus: so most European MSS. (malignus *d h*).	19. nequam: thoroughly characteristic of the African text: comp. v. 11, 39, viii. 4, xii. 34, 35, 39, 45, and *e passim*.
(27) juxta viam: peculiar to *e*.	ad viam: peculiar to *k*, but confirmed by Luke viii. 12: comp. 'ad mare' above.
20. (28) suscipit: peculiar to *e*.	20. accipit: the common rendering of λαμβάνω, both in *k* and other MSS.
21. (29) angustia (θλίψεως): so *d* in Matt. xxiv. 9; the common European rendering is 'tribulatio.'	21. pressura: thoroughly African: comp. *e* Cypr. in Matt. xxiv. 9, 21, 29 (Cypr. only), and many other places.
22. (30) voluntas (*for* voluptas) divitiarum: similarly *a* (voluntates), and *e* in Luke viii. 14.	22. oblectamentum: supported by 'oblectationes' in Mark iv. 19.

e (St. Matt. xiii.)

(31) fit sine fructum: similarly *b* and *c* (sine fructu efficitur).

25. (32) dormientibus hominibus: found besides only in *h*.

(33) tritici: so all other MSS. except *k*: so too Cyprian in Luke xxii. 31.

28. (34) Quibus ait: a not infrequent form of phrase in the European texts, but avoided by *k*, comp. Mark ix. 12 (*af*), x. 3 (*a*), xiv. 20 (*a df*).

(35) Vis, imus: so also *a b*.

30. (36) facite manipulos: comp. *d* (ligate manipulos).

(37) et igni crementur: peculiar to *e*.

32. (38) maneant: peculiar to *e*.

(39) ramis: so all other MSS. except *k*.

33. (40) quod accipiens: so also *d*.

(41) usquequo: a step towards the 'quoadusque' of *k*: comp. 'quousque' in Luke xiii. 21: other MSS. have 'donec.'

k (St. Matt. xiii.)

infructuosum sit (*for* fit): comp. *a d* (infructuosus fit), and the parallel in St. Mark iv. 19 'infructuosi fiunt.'

25. cum dormiunt homines: the abl. abs. is avoided in *k*: comp. Matt. ii. 19, viii. 16, 34, ix. 8, 10, 18, 27, 32, 33, xii. 46; most other MSS., however, have here 'cum dormirent homines.'

frumentum (here and in vv. 29, 30): so *e* renders σῖτον in Luke iii. 17 (the parallel in St. Matthew is wanting in *k*), not elsewhere.

28. Ait illis: 'aio' occurs five times in *k*, besides the present passage (Matt. xiii. 10, xiv. 17, Mark x. 18 (= *a*), xii. 26, xv. 35).

Vis, eamus: peculiar to *k*.

30. alligate fasciculos: so nearly *a b*, and *c*.

ad exurendum: comp. v. 40, where both *e* and *k* have 'igni exuruntur,' all others 'comburuntur.'

32. inhabitent: so *e* in Mark iv. 32: *k* also has 'inhabito' in Matt. xii. 45, but 'habito' in ii. 23, iv. 13.

ramulos: peculiar to *k*.

33. quod cum accepit: so *e* in the parallel passage, Luke xiii. 21, in accordance with the general habit of *k*.

quaadusque (*for* quo-): a favourite form in *k*: comp. Matt. ii. 13, v. 18, x. 11, Mark xii. 36.

e (St. Matt. xiii.)	*k* (St. Matt. xiii.)
34. (42) Haec igitur: the addition of 'igitur' is not found in any other text.	34. Ista: *k* has a tendency to the use of this word, but examples have not been collected.
35. (43) suppleretur: peculiar to *e*.	35. inpleretur: comp. what was said on No. 21, above.
(44) occulta (*κεκρυμμένα*): the European text has a parallel to this in Matt. x. 28, Luke viii. 17.	absponsa (*for* absconsa): the usual rendering, comp. Matt. v. 14, xi. 25, xiii. 44, also *k* in x. 26, and *e* in Mark iv. 22, Luke viii. 17, xii. 2 (there is some variation between the form 'absconsus' and 'absconditus').
36. (45) relinquens populum: peculiar to *e*; comp. what is said on No. 4 above.	36. dimissis turbis: the reading of *a b*, and *c*.
(46) dic: peculiar to *e*.	narra: so *d*; *b* and others have 'enarra,' *ff*, Vulg. 'edissere.'
(47) agri et zizaniorum: the nearest approach to this is in *ff h*, which have 'zizaniorum et agri.'	zizaniorum agri: so *d*, Vulg. with the Greek text.
37. (48) Quibus ait.	37. Ille autem respondit et dixit: decidedly the more African form.
38. (49) hic mundus: so *a b c*.	38. mundus: ['hic' = Art. cf. Rönsch, *It. u. V.* p. 420 ff.]
(50) maligni: so *d f h q*.	mali: *k* is alone in this reading; the original was, however, in all probability 'nequam,' which is found in *ff*, Vulg.; *a c* g_1 have 'nequitiae:' see on No. 26 above.
40. (51) quoniam: probably corrupted from 'quomodo enim,' or some such phrase.	40. quomodo ergon: 'quomodo' is repeatedly, as here, the equivalent in the African text for 'sicut' in the European, e. g. Matt. v. 48, vi. 2, 29, xii. 40.
42. (52) fletus oculorum: a rendering which attained a certain limited circulation; g_1 has it in v. 50, and a_2 *e l*, in Luke xiii. 28.	42. ploratio: the genuine African rendering of *κλαυθμός*: see Matt. ii. 18, viii. 12 (*k*, Cypr.), xiii. 50, where *k* is joined by *e*.

The result of the examination will, I hope, be satisfactory. It is certainly far clearer than I had myself expected when it was begun. There are, it is true, a few instances where it may be doubted whether either document has preserved the true African reading. There are some others where the data are not sufficient to enable us to form a positive conclusion. But in the great majority of cases it is possible to lay the finger definitely on what was probably the original reading: and though the degree of probability varies from low to high, yet in many cases it amounts to practical certainty. The different instances might, perhaps, be roughly classified thus, in proportion to the strength of the evidence on which preference is given to the reading of *e* or *k*.

	e	*k*
high probability.	9.	1, 3, 6, 7, 8, 14, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 29, 30, 51, 52.
probability.		2, 5, 12, 13, 31, 33, 37, 38, 40, 43, 44, 47, 48, 49.
low probability.	10.	11, 15, 27, 28, 32, 34, 35, 39, 41, 42.

Uncertain 4, 36, 45, 46, 50.

On the whole then it may be said that *k* comes out of the ordeal with flying colours. The standard set by the comparison with Cyprian is well maintained. Corruption in the sense of transmitted and aggravated blunders of the scribe it has suffered from severely enough, but the intrusive element derived from foreign texts is, so far as we have seen, comparatively small.

To this second, and in the eye of the critic, more serious kind of depravation *e* has been more exposed. In many of the places where it differs from *k* it is found to have gone over to the rival line. From this point of view some of its readings (e. g. 'voluntates,' 'maligni,' 'fletus oculorum') possess considerable interest. Their affinity seems to be not so much with the main stock of the European text as with some

side branch of greater or less antiquity and importance. To form a judgment upon it would need a wider investigation, and would take us too far away from our present subject. The relation of *e* to *k* in this part of St. Matthew's Gospel will have been sufficiently ascertained.

§ 12. *Relation of* k *to some other early texts in St. Matthew.*

Before quitting this part of the text of *k* it may be well to say a few words on two other texts which might seem likely to be in some sort of relationship to it: the texts used by Victorinus Afer, the rhetorician, about the middle of the fourth century, and by Optatus of Mileum (Milevum, Milevis, or Mileve, for the name is variously spelt), the historian of the Donatists, who wrote between 364–375.

The text of Victorinus is at first sight peculiar and striking. A rendering such as this of St. John vii. 39, 'Hoc autem dixit de Spiritu quem *futuri erant accipere* credentes in ipsum,' was one to attract attention. Then again he goes far to anticipate Jerome in the rendering 'panem consubstantialem' for ἄρτον ἐπιούσιον (ed. Migne, p. 1085). In St. John i. 1 he almost exhausts the prepositions in his attempts to translate ὁ λόγος ἦν πρὸς τὸν Θεόν: 'circa Deum,' 'apud Deum,' 'ad Deum,' 'juxta Deum,' are all used in turn. A tract, entitled *De Physicis*, printed among his works, has in St. Luke ii. 14, what is to the best of my belief the unique rendering 'hominibus boni *decreti*.' All these were points to raise expectations, but so far at least as St. Matthew is concerned, the event has not justified them.

The passages quoted by Victorinus and also extant in *k*, are Matt. iii. 3, iv. 3, 6, vi. 11, x. 15, xi. 6, 24, 27, and xii. 28, 31, 32. An examination of these has yielded nothing of real importance for the illustration of *k*. The solitary coincidence in reading is 'isto saeculo' in Matt. xii. 32, where other MSS. have 'hoc.' Most of the readings present divergences from all the known texts, but divergences of such a kind as to make it probable that Victorinus is quoting from memory, or else (as in the case of 'consubstantialis') translating for himself directly from the Greek. 'Praecipiet' (for 'mandavit') in iv. 6, and 'commodius' (for 'tolerabilius') in x. 15, xi. 24, are, I believe, singular

readings, but there is nothing to give them a special stamp of antiquity: neither is there anything in any of the passages that could be set down as characteristically African. On the contrary, there is one reading that is distinctly *non*-African. For Matt. xii. 28 Victorinus has (p. 1050) 'in Spiritu Dei ego ejicio daemonia': but 'eicio' is the constant European rendering where *k* has 'expello' or 'excludo' (see Matt. vii. 5, viii. 16, 31, ix. 25, x. 1, 8, xii. 27, 28, and Matt. vii. 22, ix. 33, xii. 24). It would seem to follow from this that the nationality of Victorinus did not determine the text which he used. There was, indeed, no reason why it should do so, as a great part of his life was spent at Rome. It would be wrong, however, from these few passages in St. Matthew to prejudge the question as to the other Gospels. In any case the text in the treatise *De Physicis* is African, as is shown by a comparison of the long quotation (Migne, p. 1306) from St. Luke ii. 6–14, with *e* and a single verse adduced in *Testim.* ii. 7 by Cyprian.

Decidedly more of interest attaches to the comparison of *k* with the text of Optatus. It will be worth while to present the chief correspondences side by side, using the same differences of type as before to denote the relation to other MSS.

Thick type = readings peculiar to *k* and Optatus.

Italics = readings peculiar to the single MS. or writer.

Ordinary type = readings common to other MSS. or authorities.

Small capitals = coincidences between Optatus and some other authority not *k*, or between *k* and some other authority not Optatus.

The collation is again confined to *a b d*, so that later readings which are borrowed from the African text may not be confused with original European readings naturally coinciding with it.

k	Optatus.
Matt. iii. 17 [k is not extant in this verse, but in Matt. xii. 18 has 'Filius meus . . . in quo bene sensit anima mea':] the quotation is, however, rather from Matt. xvii, 6, where e has also 'bene sensi.'	*De Schism. Donatist.* v. 7 (Migne, p. 1040). Hic est Filius meus *de* quo bene **sensi**, hunc audite.

k	Optatus.
Matt. v. 9.	*De Schism. Donatist.* iii. 6, iv. 2 (Migne, pp. 1015, 1030, twice identically).
Baeati patifici, quoniam **ipsi** fili dī vocabuntur.	FELICES (= Cypr. codd. L B), pacifici, quia **ipsi** filii Dei vocabantur.
Matt. v. 24.	*De Schism. Donatist.* vi. 11. (Migne, p. 1065).
Relinque ILLIC (= Cypr.) munus tuum ante altare et vade prius reconciliare fratri tu et tunc veni offeR (= Cypr.) munus tuum.	*Depone* munus tuum ante altare et *redi*, prius *concorda* cum fratre tuo, *ut possit pro te sacerdos* offe*rre*.
Matt. vi. 12 (Luke xi. 4).	*De Schism. Don.* vii. 2 (Migne, p. 1085).
REmitte (= a Cypr. $^1/_2$) nobis debita nostra sicut et nos REMittimus (= b Cypr. $^2/_2$) debitoribus nostris [e in St. Luke has 'demitte nobis debita et peccata' . . .].	DIMITTE (= b Cypr. $^1/_2$) nobis *peccata* sicut et nos DIMittimus (= Cypr. codd.) debitoribus nostris.
Matt. vii. 1.	*De Schism. Don.* vii. 2 (Migne, p. 1085).
Nolite judicare **ne** judiceMINI (= b).	Nolite judicare, **ne** judiceTUR DE VOBIS (= a).
Matt. vii. 6.	*De Schism. Don.* ii. 19 (Migne, p. 972).
Ne dederitis (= Cypr.) sanctum canibus, neque miseritis margaritas vestras ante porcos ne forte INculcent (= Cypr. $^2/_2$) eas pedibus suis et conversi **elidant** (= Cypr.) vos.	**Ne dederitis** sanctum canibus, neque miseritis margaritas vestras ante porcos ne CONculcent (= a b, Cypr. codd.) eas pedibus suis, et conversi **elidant** vos.
Matt. viii. 13.	*De Schism. Don.* v. 8 (Migne, p. 1061).
Et **curatus** est puer **in** illa hora.	Et **curatus** est puer **in** illa hora.
Matt. xi. 12.	*De Schism. Don.* v. 5 (Migne, p. 1055).
A diebus autem Johannis baptiziatoris usque *modo* regnū caelorum **vim patitur** et **qui vim faciunt** diripiunt illud.	A diebus Joannis usque in hodiernum, regnum Dei **vim patitur**; et **qui vim faciunt** diripiunt illud [cod. Sangerm. 'possident eum'].

Besides these quotations there is one of no significance from Matt. xii. 32 (Migne, p. 1091), and others from Matt. ix. 21 (p. 1061) and

xii. 43–45 (p. 1038), but both so evidently free that nothing is to be gained from them. It is important, however, to notice that a parenthetic comment in the latter (qui me excluserat, exclusus est) contains the distinctly African 'excludo' of expelling evil spirits. The same freedom which we have just observed is present in several of the other quotations, conspicuously in that from Matt. v. 24, and also to a smaller degree in the paraphrastic 'usque in hodiernum' of xi. 12, and in the fusion of Matt. vi. 12, Luke xi. 4. Indeed, it may be said to be characteristic of Optatus that he is able to recast a scriptural passage almost entirely in his own words. No better example could be chosen than the paraphrase of Matt. xii. 43–45, though it is introduced by 'in Evangelio sic scriptum est.'

Putting aside these free quotations those which remain afford ample proof not only of the genuinely African character of the text of Optatus, but also that it is at a very similar stage of development to the text of *k*. In 'felices,' as we have seen (p. xlvi above), Optatus has preserved a reading which *k* has probably lost: on the other hand, in Matt. vii. 6, '*in*culcent' is a better reading than '*con*culcent,' though this is just one of those cases where it is very possible that we have not the true text of Optatus before us; the variants in Cyprian show how natural it would be for the one reading to be substituted for the other.

With these remarks on Victorinus and Optatus we must take leave of the Fathers. Lactantius, Arnobius, and Firmicus Maternus, yield practically nothing for our purpose: the text of Novatian is European; and Tertullian opens out too large and difficult questions to be dealt with merely in illustration of another authority. Indeed, an inverted treatment would be more promising. If we may regard the place of *k* as approximately settled it will furnish a better criterion to apply to Tertullian than Tertullian can furnish for it. On other grounds St. Augustine and the later Africans do not come within our range: they belong to a more advanced stage of the Version, and the logical order of progression will be from *k* to them.

What applies to Fathers applies also to MSS. Beyond those which we have been collating there are none that need detain us. One in particular (the so-called 'Speculum Augustini') is of considerable

interest in itself, and has a direct bearing upon the history of the African Version, but it too belongs to a later period, which will be best approached from below.

There remains, however, one question which must not be suppressed. In collating the text of *k* with Bianchini's four MSS. it is impossible not to be struck with the sporadic, but yet not infrequent coincidences with *f* and *ff*, together or singly, where these MSS. differ from *a b*. Two opposite hypotheses would account for this. Either there is in *k* a subordinate later element akin to *f ff*, or those MSS. themselves include an African strain. It would, perhaps, be premature to answer this question too positively. On the one hand there is some reason to doubt the complete homogeneity of the text of *k*. That it is in the main homogeneous is proved by the way in which it is studded throughout with characteristic renderings; and a close analysis such as that which we have made of ch. xiii. is all in its favour. But mixed up with the great mass of expressions that bear the stamp of originality are others every now and then that are more suspicious. Such would be the use of 'adimpleretur,' 'adimpletum,' in Matt. ii. 15, 17, where otherwise the constant form is 'in-(or im-)pleri'; such would be the sudden dropping of the use of 'populus' for 'turba'; such, perhaps, several instances of 'sicut' for 'quomodo'; such possibly, though doubtfully, might be in iv. 21 the phrase '*componentes* retia' shared only with *f*, '*saevi* nimis' in viii. 28, 'facta est *sana*' (a word otherwise avoided) in xii. 13; such the smooth 'consecuti sunt' of vi. 2 in presence of the cluster of bolder renderings in the text and variants of Cyprian; such, perhaps, the similar phrase 'misericordiam insequitur' (for 'insequentur') in v. 7; such more decidedly 'solliciti sitis' and 'estis' in vi. 25, 28, where the later verses 31 and 34 have 'cogitare' with Cyprian; and such, to go a step deeper, might be the repeated use of 'discipuli' in face of the also frequent 'discentes,' and the variations from 'valetudinem et imbecillitatem' in iv. 23, ix. 35, to 'languor' and 'infirmitas' in viii. 17, and 'infirmitas' in x. 1.

To set against this is the fact that not a few of the readings common to *k f ff*, are shared also by Cyprian, or have other early attestation. We had an instance of this a moment ago. At first sight 'regnum caelorum vim patitur et qui vim faciunt diripiunt illud' has

a less primitive appearance than 'regnum caelorum cogitur et cogentes diripiunt illud' of *a b*; and yet the seemingly later reading is attested by Optatus.

The fact is that the phenomena just collected ought not really to be lumped together. They belong to two different classes. The coincidences with *f ff*, are probably not serious. They seem to be best accounted for on the second hypothesis that *f ff*, have really themselves a faint streak of African blood in their veins. But apart from them there looms through the mists a dim outline of a different kind. At the back of *k* is an older form of the Version still; a form not much dissimilar from *k*, but with some features of greater antiquity; a form which had systematically 'discentes' for 'discipuli,' 'felix' for 'beatus,' 'sermo' for 'verbum,' 'valetudo' and 'imbecillitas' for 'languor' and 'infirmitas,' and a few other evanescent phrases of the same sort. Between *k* and *e* there has been room for more of them to go, and for some we are left to search among the variants of Cyprian, or in the rough unhewn quarry of Tertullian.

§ 13. *The text of* k *in St. Mark.*

The main question to be determined in regard to the text of *k* in St. Mark is how far the principles hitherto laid down continue to hold good. It does not by any means follow that a MS. will maintain the same type of text even in two consecutive Gospels. We have an example of this near at hand in the case of *a*, which separates itself from *b* more widely in the other Gospels than in St. Matthew. Bearing this in mind we proceed to test the character of *k* in the portions extant in St. Mark. The criteria available here are not so abundant as in St. Matthew. Quotations in Cyprian are few, and the fragments extant in *e* do not cover in all quite ten verses. We must, however, make what use we can of these materials; and in order to do this most fully it will be well to adopt a method similar to that employed with Optatus, and print the parallels side by side, showing by means of various types their relations to each other, and to the rest of the oldest texts (*a b d*).

Thick type = readings peculiar to the African text.

Italics = readings peculiar to the MS. or authority in which they occur.

Ordinary type = readings common to all or most of the MSS. of either family.

Words in small capitals are common to the authority in which they occur, and some one other, not *e k* or Cyprian.

It seems on the whole best to take the responsibility of constructing a text in the quotations of Cyprian, giving Hartel's readings at the foot.

Cypr.	k
Epist. lxiii. 15.	St. Mark viii. 38.
Qui confusus me fuerit confundetur eum filius hominis.	Qui autem me confessus (= d) fuerit et meos . . . et filios hominis confundetur (= d Vulg.) illum.
confessus Q.	
confundet R Q*.	
De Lapsis c. 28.	
Qui confusus me fuerit confundet eum filius hominis [without variant].	

The reading of Cyprian is somewhat doubtful, but it appears on the whole more probable that the original reading has been lost in the *De Lapsis* than that R Q * are right in the Epistle. The agreement of *d* with *k* is noticeable (as it was above in Matt. xiii.), and should be taken account of in an estimate of that MS. For the use of 'confundor' see Rönsch, *It. u. Vulg.* p. 440. The standard European reading seems to be 'confundet.' In a MS. like *k*, which has passed through more than one stage of mechanical and unintelligent transcription we cannot be surprised at such a corruption as 'confessus,' which is shared not only by *d*, but by *l* and *r*: *d*, like *e*, has also 'meos' in Luke ix. 26, though it has 'mea verba' with the other European MSS. here: the original was probably 'meos sermones,' which is still retained by *b f* in Luke ix. 26.

The next reference in Hartel (*De Lapsis* c. 12 = Mark x. 29, 30) is not set down here because the quotation is certainly taken from Luke xviii.

29, 30, where all the most striking peculiarities of the Cyprianic text will be found reproduced in *e*. It is, however, worth noting, that 'consequentur,' which is added by *k* at the end of v. 30, is also inserted by *e* in Luke xviii. 30.

Cypr.

Testim. iii. 42.

Omnia quaecumque oratis et petitis credite quia accipietis et erunt vobis.

Testim. iii. 22. *De Eccl. Unit.* c. 13.

et cum **steteritis** ad orationem (= f), remittite si quid habetis adversus aliquem, ut et pater vester qui in caelis est remittat vobis peccata vestra [remittat peccata vobis *De Eccl. Un.*].

In *Testim.* v. 26 is added which is omitted in k.

k

Mark xi. 24, 25.

[24] Omnia quaecumque *ad*oratis et petitis credite quia accipietis et erunt (= a) vobis.

[25] et cum **steteritis** adorare, remittite si *quis* quit habe*t* adversus aliquem, ut et pater vester qui in caelis est dimittat peccata vestra (= a).

Here 'steteritis' is certainly African: *a d f* have 'stabitis,' and *b* 'statis.' It is also probable that 'erunt' is African: *d f* have 'venient,' and *b* 'evenient'; so that it would look as if *a* had got 'erunt' from an African source. It also appears probable that *k* has the older reading in 'adoratis' and 'adorare.' The evidence as to the use of the forms 'orare' 'adorare' will be given in the next section: in any case it is easy to see how an original 'adorare' might pass into 'ad orandum' and 'ad orationem.' That Cyprian really wrote the latter is guaranteed by its occurrence, without variants, in two separate places; which may be taken as proof that his text is capable of being removed by several degrees from the original. In both these points of difference the preference must be given to *k*; on the others the evidence before us is not sufficient to enable us to decide.

Cypr.

Ad Fortun. c. 2. *De Eccl. Un.* c. 15 (*from* Dominus Deus).

Audi Israel, Dominus Deus *tuus* Dominus (= d) unus est, et diliges Dominum Deum tuum de toto corde tuo et de tota anima tua et de tota virtute (= b d) tua. Hoc primum ∧ et secundum simile huic: diliges proximum tuum tamquam te. *In his duobus praeceptis tota lex pendet et prophetae.*

proximum tuum: pr. tibi W (*Fort.*), — tuum G (*Eccl. Un.*).

k

Mark xii. 29–31.

[29] Audi Isdrahel Dominus Deus noster (= a b) unus est, [30] et dilig*it* Dominum Deum etsum (*for* tuum) de toto corde tuo ∧ et de totis viribus (= a b) tuis. [31] H*a*ec prim*a* ∧ est, deinde secund*a* simi*lis* huic: diliges proximum tibi eam quam (*for* tamquam) te: majus h*is* *alius* mandatum non est.

This is a good example of the deep-seated corruption in all the Old-Latin texts of St. Mark, where the parallels have played havoc with the individuality of the Gospel. The process has gone to the greatest lengths in the text of Cyprian, which towards the end deserts St. Mark altogether. Cyprian alone has changed 'noster,' which corresponds to ἡμῶν in the Greek, to 'tuum' in agreement with Deut. vi. 5. He however along with *d* has preserved the second 'Dominus,' which is lost in *a b k* and he, again with *d*, has struck out only one of the four phrases which *k* has reduced to two. The Greek of St. Mark has *καρδίας . . ψυχῆς . . διανοίας . . ἰσχύος*: of these Cyprian and *d* leave out *διανοίας*, *k* leaves out both *ψυχῆς* and *διανοίας*, while *a b* keep the fourfold number, but drop *διανοίας* and appear to substitute for it at the end of the series *δυνάμεως*, from Deut. It might have been thought that 'virtute' was a rendering of *δυνάμεως*, and 'viribus' of *ἰσχύος*, but that *d* has *ἰσχύος* in the Greek column and 'virtute' in the Latin: 'vires' and 'virtus' would seem to be interchangeable as renderings of *ἰσχύς*, and not confined to either family. The omissions in *k* may be due to homoeoteleuton, or rather to 'like beginning'; but they belong to a class of phenomena which will receive separate treatment (see Appendix I. *The Greek Text underlying* k). The preposition 'de' in 'de toto corde,' &c. is peculiar to *k* Cypr., and is probably African. The next clause is

adapted from St. Matthew in all the texts. There might have been some doubt as to the reading in Cyprian 'tuum' after 'proximum' as 'tibi' is well authenticated in Matt. v. 43. There is however the same inconsistency in *e* which has 'tibi' in Luke x. 27, but 'tuum' in Matt. xxii. 39. All we can say is therefore that *k* has probably the older text. It may be asked, what is the source of the feminine adjectives in *k* at the beginning of v. 31? If it were only a single word, the false concord would attract no more attention than it does in 'alius mandatum' below. The MS. is full of such barbarisms. But four consecutive feminines, where the choice of substantives is between 'praeceptum' and 'mandatum,' can hardly be passed over so lightly. I suspect that they date back from the time when the ancestor of *k* was a Graeco-Latin MS. in two columns like Cod. Bezae, and that the feminines are simply a literal rendering of the Greek, from which, as in the text of Cyprian, ἐντολή had disappeared. The remaining sentence in Cyprian is taken bodily from St. Matthew. Such wholesale corruption, going beyond all the extant MSS., would naturally be supposed to be the result of free quotation from memory, but the identical repetition of the passage in two separate treatises forbids such a supposition. It must be left as perhaps an extreme instance of the point that corruption might reach even in the earliest texts that have come down to us.

e	k
Mark xii. 37–40.	Mark xii. 37–40.
. . . il]lum libenter, [38]et **in** doctrina d*o*cebat Cavete ab scribis qui volunt in stolis ambulare et salutationes (= b d) in foro [39]et **sessionem** primam in synagogis et in recumbendo in cenis primum **locum** [40]qui comedunt (= a) domus viduarum ∧ et occasione (= a) longa adorantes hi accipient **abundantius** . . .	et multa turba auditebat illum libenter, [38]et **in** docendo dicebat, Cavite ab scribit qui volunt in stolis ambulare et salutaRI (= a) in foro [39]ei (et) **sessionem** primam **locum** [40]qui comedunt domo viduarum ∧ *ista faciunt in excusatione* longa hi accipient **abinundantius** judicium.

The words printed in thick type are sufficient to demonstrate the common origin of *e k*, and their separation from the other texts. For

'sessionem primam' *a* has 'primos consessus,' *b* 'in primis cathedris sedere,' *d* 'primas cathedras'; for 'locum' *a d* have 'cubitos,' *b* 'discubitos'; and for 'abundantius' *a* has 'amplius,' *b d* 'prolixius.' Besides these 'cavete' and 'comedunt' are found only in *a* ('videte' and 'devorant,' *b d i*) and are probably also African. It is tempting to suppose that 'in docendo,' like 'in seminando,' Matt. xiii. 4, is more original than 'in doctrina.' Tischendorf gives both as representing the Greek ἐν τῇ διδαχῇ. But there is hardly the same reason for the use of the gerund here as in the case of ἐν τῷ σπείρειν, Matt. xiii. 4. There is therefore room to doubt whether 'in docendo' may not possibly rather stand for the alternative Greek διδάσκων ἅμα which is found in D ('docens simul dicebat,' *a*). Yet the resemblance of *e* and *k* in other respects is somewhat against this. The older translators had great difficulty with προφάσει μακρὰ προσευχόμενοι, though they ended by hitting upon an admirable rendering in 'sub obtentu prolixae orationis' of *b*, adopted in Vulg. In *k* μακρά was apparently read as μακρᾷ, in agreement with προφάσει: it would also seem as if either 'adorantes' had dropped out, and 'ista faciunt' been supplied to complete the sense, or else προσευχόμενοι had undergone some very early corruption. There is a trace of a similar reading in 'oratione prolixa orantes et haec in oratione faciunt,' an expansion found in *c* (Cod. Colbertinus).

e	Cypr.	k
Mark xiii. 2, 3.	*Testim.* i. 15 (= Mark xiii. 2, or Matt. xxiv. 2.)	Mark xiii. 2, 3.
. . . au]tem dixit illis Videtis ista magna *et* aedificia vestra? Amen, *amen* dico vobis quia non relinquetur **in templo** lapis super lapidem qui non **dissolvatur** et post triduo alius **excitabitur** sine manibus. [3] Et cum sederet in montem olivarum contra templum interroga[bant. . .	non relinquetur **in templo** lapis super lapidem qui non **dissolvatur**, et post triduum aliud **excitabitur** sine manibus.	[2] et respondens hīs dicit illis non videtis omnia illa magna Λ ? Amen dico vobis quia non relinquentur **in templo** Λ qui non *re*solvatur et post triduum aliumut **excitabitur** sine manibus. [3] Et cum sederet in montem *eleon* contra templum interrogabunt . . .

Here again the words printed in thick type leave no doubt as to the fundamental identity of the three texts. The European texts do not

insert 'in templo'; for 'dissolvatur' they have unanimously 'destruatur' (and so *e* in Matt. xxiv. 2); and for 'excitabitur' they have 'resurget' or 'resuscitetur.' The omission of 'aedificia' and insertion of 'omnia' in *k* are both from St. Matthew: 'eleon' is characteristic for 'olivarum' (see the next section).

Cypr.	k
De Eccl. Un. c. 14. *Epist.* lxxv. 9.	Mark xiii. 6.
Multi venient in nomine meo dicentes: ego sum Christus (= b), et multos *fallent.*	Multi enim venient in nomine meo *pseudiprofetae* dicentes: ego sum (= a d) et multos *in errore promittent.*

It is quite possible that Cyprian's quotation is made from Matt. xxiv. 5, which inserts 'Christus' as *b* does here; *a d i* rightly omit it: 'enim' is found in most Latin texts, though its omission at the beginning of a quotation would of course prove nothing: 'pseudiprofetae' is a gloss peculiar to *k*: 'in errore promittent' is also peculiar, as 'fallent' is in Cyprian; the European rendering is 'seducent' which has found its way into one MS. (*M*) of *De Eccl. Un.*, and also into *e* in Matt. xxiv. 5.

Cypr. *Ad Fortun.* c. 11 = Matt. xxiv. 25–31.	Cypr. *De Eccl. Un.* c. 17. *Epist.* lxxiii. 16.	k Mark xiii. 23–27.
Vos autem cavete, ecce praedixi vobis omnia	Vos **autem** *cavete*, ecce praedixi vobis omnia.	[23] Vos **autem** videte (= a b d), ecce praedici vobis omnia. [24] In illis dieb.
* * *		
post pressuram dierum illorum sol tenebricabit et luna non dabit lumen suum et stellae cadent de caelo et virtutes caelorum commovebuntur * * et videbunt filium hominis venientem in nubibus caeli cum virtute magna et claritate. Et mittet angelos suos . . et colligent electos suos a quattuor ventis a summis caelorum usque ad summitates eorum.	e sol tene-gavit ∧ **fulgorem** suum, [25] et stellae de caelo caden*t* et virtutes QUA[E] **in caelis** SUN[T] movebuntur. [26] Et tunc videbunt filium hominis venientem ∧ cum virtute MULTA (= d) et **claritate.** [27] Et tunc mittet angelos et c[ol]ligent ele[ctos] quatt[uor] venti[s a sum]mo terrae . . .	post triblationem sol tenebricavit et luna non dabit **fulgurem** suum, [25] et stellae ∧ cadentis ∧ *fortitudines* **in caelis** *com*movebuntur. [26] Et tunc videbunt filium hominis venientem *in* nub*e* cum virtute MAGNA (= a) et **claritate.** [27] Et tunc mittet angelos et **colligit** eletos a quattuor ventis a summo terrae usque ad suum caelorum.

Once more the African character of *e* and *k* comes out clearly, though *k* has lost two distinctive readings in 'videte' for 'cavete,' and in 'triblationem,' where the parallel quotation in Cyprian from St. Matthew has 'pressuram,' found in St. Mark only in *a*. In v. 24 several words have fallen out in *e* through homoeoteleuton: 'cadent' in *e* is not confirmed by the parallel in St. Matthew, but has been altered into conformity with it; the Greek in St. Matthew is *πεσοῦνται*, in St. Mark *ἔσονται πίπτοντες*: on the other hand 'commovebuntur' in *k* receives real confirmation. What is the source of 'fortitudines' does not appear: I doubt if it is African: the word occurs in *a* of Mark xii. 30. 'Claritas' is very distinctively African; and so in a less degree is 'colligit,' where *d i* have 'congregabit,' *a* 'concolliget' (b is defective). The curious 'summitates eorum' in St. Matthew corresponds to the Greek *ἕως ἄκρων αὐτῶν*; St. Mark has *ἕως ἄκρου οὐρανοῦ*.

e

Mark xiii. 33–36.

temp]us **veniet.** [34] Et **quomodo** homo pere**grinans** reli*nquens* domum suam d*ans* servis suis potestatem unicuique opus **suum**, et ostiario praecipit ut vigilet. [35] **Sic** vigilate, nescitis enim quando dominus venıat (= d) vespera an nocte media [an] gallorum [can]tus an ma[ne ne ve]**niens** su[bito in]veniat [vos dormientes.

k

Mark xiii. 33–36.

[33] Nescitis enim quando tempus **veniet.** [34] Quomodo homo pere**grinans** reliquit (= a) domum Λ et dedit *discipulis* suis potestatem unius cujusque *o* opus suum, et ostiario praecepit ut vigilet. [35] **Sic** vigilate, quia nescitis quando dominus domui venit (= a) *verum* vespera an nocte media an gallorum gallo an mane ne ve**niens** subito inveniat vos dormientes.

There are clear signs here both of African and of identical origin. 'Quomodo' is an African form, and the two MSS. unite in it, where *d f* have 'sicut,' and *a* 'quemadmodum' (*b* is defective). The two MSS. also combine in 'veniet,' where the others have 'sit,' or omit altogether, and 'peregrinans,' where *a* has 'peregre iturus,' *d f* 'peregre profectus.' The form 'reliquit . . et dedit' is more characteristically African than 'relinquens . . dans' which appear to be corrected from the Greek. For 'Sic vigilate,' *a d f* have 'Vigilate ergo': for 'vespera'

they have 'sero': the reading 'verum vespera' in *k*, however, looks like a conflation of 'serum,' which would be the form habitual to *k*, and 'vespera,' which would mark a rather later stage of development, though it is perhaps simpler with Tischendorf to regard 'uerum' as a corruption of 'utrum.' The order 'nocte media' is another peculiarity of *e k*, and so too is 'veniens,' where *a d f* have 'cum venerit.' For the eccentric reading 'discipulis' in *k* there does not seem to be any other authority. Perhaps the simplest explanation of it would be that the mind of the scribe was wandering when he wrote it.

Putting together the results of the examination of these passages, which are all in which there is any special contact between *e k* and Cyprian, the conclusion to be drawn from them does not seem to be ambiguous. My impression beforehand was that the evidence would be more conflicting. I had no doubt that the base of *k* in St. Mark as well as in St. Matthew was African and Cyprianic, but there seemed at first sight reason to suppose that a larger foreign element had been mixed with it. This suspicion, however, has not been verified. In a passage like Mark xii. 29–31 compared with the double quotation in Cyprian there will at first appear to be little else than divergence; but when the cause of such divergence comes to be looked into it is found to be for the most part a simple case of corruption from the parallels, and that corruption greater on the side of Cyprian than of *k*. But even if the points of divergence had been of greater significance than they are, they would still be much overbalanced by the characteristic resemblances. These come out on examination with great distinctness. They are in reality more numerous than the mode of printing adopted above would make them appear to be. For it is highly probable that the points shared with *e* and *k*, or with *k* and Cyprian, by *a* are also genuine Africanisms engrafted upon a European stock. That again is a point that will need to be more closely tested. The broad conclusion is that with which we are at present concerned, that a comparison of Cyprian and *e* with *k* in St. Mark does not reveal any essential difference of relation from that which exists in St. Matthew. Roughly speaking the text in the two Gospels may be treated as homogeneous. How far it also preserves an inner homogeneity will be better seen when the language has been more fully analysed.

§ 14. *Peculiarities of Style and Diction.*

The last step that we have to take is to put together some materials which may help to give an idea of the linguistic peculiarities of *k*, and so pave the way for future investigations into the fundamental characteristics and relation to each other of the different forms of the Version.

This may be best treated under two heads (1) *style*, including peculiarities of grammar and construction both of words and sentences, and (2) *vocabulary*. A further section will follow on the palaeography and orthography of the MS.

Under each of these heads three courses were open to us. We might at once take *k* as representative of the African text, and set down only those points in *k* which were proved to be really characteristic of that text. Or we might select from the peculiarities of *k* those which really belonged to the distinctive element in the MS. Or we might put down (roughly speaking) all the readings in which *k* differed from the other leading MSS. whether we had reason to think them characteristic or not.

This last course has been chosen as the most satisfactory for the purpose before us. In this way the material collected will be fullest and most complete; and we shall escape the risk of anticipating further enquiries, and assuming points the proof of which is as yet imperfect. In matters of this kind it is often hard to say what is important and what is not, and details which for one purpose are insignificant, for another purpose may acquire a significance which had never been contemplated. As therefore we are concerned with the editing of a MS., and as we are not at present determining the original form of the version represented by that MS., it has seemed right to catalogue its individualities as fully as possible.

Here, as before, the comparison has been instituted with the oldest texts, *a b d f*, to which *ff* is sometimes added. Points common to *k* with these are as a rule not noticed; attention is only called to them when the point so noted forms an exception to what is, or might appear to be, otherwise a rule. Especial care has been taken to note exceptions in order that it may be seen at once how far the inductions are valid. The

treatment of these exceptions however has not been quite uniform. In the case of expressions or usages which are common and obvious those only are noticed where the relation commonly existing is inverted, i.e. where the reading usually found in *k* appears in the European MSS. or the reading usually found in the European MSS. appears in *k*. In the case of expressions or usage which are less familiar, every exception is noticed. It is possible that there may be some few omissions, as the catalogue was begun on a less exhaustive scale, but any such that may occur are accidental. Words or phrases in brackets (with some exceptions which will explain themselves) are those found in the corresponding places, or those habitually found in the European texts. Where '=*rel.*' is added to a reference, it is meant that in the instance in question the other MSS. collated give the same reading.

The lists that follow were begun by me, but Mr. White has had the larger share in their completion.

I.

Style, Grammar, Construction, &c.

Nouns Substantive. Exceptions.

Nouns ending in *-atio:*

baptiziatio, Mark x. 38.
blasfematio, „ xiv. 64.
excusatio, „ xii. 40.
execratio, „ xiii. 14.
generatio (fructus), Mark xiv. 25 = d f.
profetatio, Matt. xiii. 14.

Nouns formed from participles:

docentia, Mark xi. 18.

Anomalous forms:

Accus. plural, frondia, Mark xi. 8 (cf. montia, quoted from Dalmatian text by Sittl, *D. lokal. Verschied. d. lat. Spr.* p. 49).
„ „ manni *for* manus, Mark ix. 43.
„ „ manos *for* manus, „ „ 31.
Voc. in e, spirite, Mark ix. 25 = d.
See Rönsch, *It. u. Vulg.*, p. 261.

Exceptions.

Use of the plural instead of the singular:

Matt. iii. 1, desertis (*for* deserto),
„ ix. 23.

Nouns of multitude with singular verb:

Mark ix. 15 (cf. f).

NOUNS ADJECTIVE.

Adjectives in *-bilis* with active signification:

Mark ix. 19, but cf. Matt. xvii. 16 a b, Luke ix. 41 a.

Positive for comparative:

Mark x. 43.
„ xiv. 21 = d f.

Comparative with ablative case instead of 'quam' and nominative:

Matt. xi. 11, xii. 41, 42, 45 *bis*, xiii. 32 *bis* (= rel. 2°).

Superlatives:

Matt. vi. 26, xii. 18, xiii. 48 = a b.
Mark x. 17, 18 *bis*.
Mark xi. 10.
„ xii. 37, cf. a.

VERBS.

Anomalous futures in *-bo*:

Matt. ii. 6.
„ v. 18, 26, 43.
„ x. 42 = a b d.
Mark x. 34.
„ xiii. 30, 31 (2°).
Matt. xiii. 49.
Mark xiii. 31 (1°).

Compound for simple verbs:

[Exceptions are given as a separate head.]

Matt. ii. 14, 20.
„ iii. 1.
„ v. 17 = d.
„ vi. 5 *bis*, 6 *bis*.
„ „ 7, 9.
„ vii. 23.
„ „ 28 = b f ff_1.
„ viii. 3 *bis*, 10.
„ „ 12, 27.
„ ix. 10, 33.
„ x. 8.
Mark ix. 9 = a f.
„ „ 20.
„ „ 33, cf. b d f.
„ x. 17, 24, cf. ff_2.
„ „ 32, cf. f.
„ xi. 2 = a.
„ „ 8, 18.
„ „ 24, 25.
„ xii. 3, 12.
„ xiii. 25, 33.
„ xiv. 1, 31 = d.

Exceptions.

Matt. xi. 5, 10 = d f ff_1.
„ „ 11, 16.
„ xii. 23, 41 = a d.
„ „ 44, 45, 46.
„ xiii. 5, 17.
„ xiv. 3, 12.
„ xv. 22, 31.

To this list should perhaps be added Matt. ii. 13 'dicens ei sure' *cod. prob. for* 'exsurge:' *there is no trace of* αὐτῷ *in the Greek, and in* vv. 14, 20 k *has* 'exsurgo' *against* 'surgo' *of the European texts.*

Mark xiv. 31, cf. a.
„ „ 35, 38, 39.
„ „ 44 *bis*, 46.
„ „ 49 = a.
„ „ 51 *bis*, cf. a.
„ „ 53 = d f.
„ „ 60, cf. d.
„ „ 63 = a.
„ xv. 1 *bis*.
„ „ 11, 13, 14, 16, 17.
„ „ 20, 23, 38, 44.
„ xvi. 1.

Simple for compound verbs:

Matt. ii. 22, 23.
„ v. 17 = d.
„ viii. 17.
„ „ 29 = b ff_1.
„ x. 5.
„ xii. 17 = ff_1.
„ „ 18.

Mark viii. 23, 34.
„ ix. 26 = d.
„ xiii. 8, 22 = a.
„ „ 27 = e.
„ xiv. 12 = d f.
„ „ 15 = a d.
„ „ 16, 20, 28 = a.
„ „ 30 = d f, 35 = d.
„ „ 40 = d f, 49 = a f.
„ „ 64, 70.
„ xv. 36, 39, 40, 43.
„ „ 44, 46 = d.
„ xvi. 6.

Compounds with *-facto* instead of *-ficio*:
Mark xiv. 54, calfactans.

Relative and verb for substantive or participle:

Matt. iv. 3, cf. d.
„ v. 42, 44, 48.
„ vii. 23.
„ viii. 10.
„ xi. 12 = d, 16.
„ xiii. 18.

Mark ix. 1.
„ xi. 15 *ter*.
„ xiii. 17 *bis*.
„ xiv. 44 = a.
„ xv. 35.

Matt. xiii. 3.
Mark xiv. 47.

Exceptions.

Participle for relative and finite verb:

Matt. iii. 10.
„ iv. 16.
„ v. 6.
„ ix. 20.
„ xiii. 3 = d, 24 = d.

Mark xv. 29.

Coordinate verbs for participle and verb:

Matt. ii. 7 = a b, 8 = a b ff_1, 11, 14.
„ iv. 3 = a b d, 22.
„ v. 2 = a b, 24.
„ viii. 3, 7 = b ff, 8, 19, 26, 33.
„ ix. 7 = b ff_1, 9, 13, 18 = a b f ff_1, 19, 20 = a b ff_1, 25 = a b f ff_1, 28 = a b d, 31.
„ xi. 4, 25.
„ xii. (1 = d ff_1) 14, 39, 48.
„ xiii. 10, 11, 27 = a b, 28 = a b ff_1, 37, 54 = ff_1.
„ xiv. 10 = a b ff_1, 12 (1° = a b, 2° = a b ff_1), 14.
„ xv. 24, 26, 28, 29, 36 (1° = a b d, 2° = a b).

Mark viii. 23 = a, 29.
„ ix. 8, 12, 20, 24, 26 *bis*, 36.
„ x. 3, 5, 23, 28, 29, 50.
„ xi. 11, 18 = d, 22, 24, cf. a d.
„ xii. 3, 8, 12, 28 = d, 43.
„ xiv. 3 *bis*, 8 *for pf. and infin.*
„ „ 22 *bis* = f d, 23, 35.
„ „ 37 = d f, 40 = a, 45 = a.
„ „ 47 = a, 48, cf. a f, 50, 57.
„ „ 60, 62–et. 63 = d.
„ xv. 1, 9, 12, 24, 36, 37, 43.
„ xvi. 1.

Matt. ii. 8. 12.
„ iv. 4.
„ ix. 10, 18 = d f.
„ xi. 4.
„ xii. 49.
„ xiii. 48.
„ xiv. 15.
„ xv. 22.
Mark viii. 23, cf. b.
„ xiv. 52, *abl. abs.*
„ „ 65, *pres. part.*
„ xv. 2 *bis*.

Cum with imperfect or pluperfect subjunctive for present participle, &c.:

Matt. i. 24.
„ ii. 3, 8, 10, 11, 16, 22, 23.
„ iii. 7.

Mark ix. 15 = a.
„ x. 41 = a.
„ xii. 34 = a d, 41.

[Exceptions are given under separate head.]

Exceptions.

Matt. iv. 2 = a b f ff$_1$. Mark xv. 35 = n, 39.
„ v. 1 *bis*. „ xvi. 5, 8.
„ viii. 10, 18, 28 = a b f ff$_1$, 32.
„ ix. 1, 2, 4 = b ff$_1$, 8, 9, 10 = a b f ff$_1$.
„ „ 11, 12, 22, 23 = a b ff$_1$, 36.
„ x. 12, 14.
„ xi. 2 = a b f ff$_1$.
„ xii. 2, 15, 24, 25.
„ xiv. 3, 5, 13 *bis* (2° = a b f ff$_1$).
„ xv. 21 = e, 23 = e, 29 = a b f ff$_1$, 31 = e.

Cum with pluperfect subjunctive for relative and verb:
Mark xii. 28 = a.

Cum with impf. or plupf. subj. for ablative absolute: [Exceptions are given under separate head.]
Matt. i. 20. Mark xi. 27 = b f.
„ ii. 19. „ xiii. 1, 3.
„ viii. 16, 23, 34. „ xiv. 18, 26 = a, 43.
„ ix. 10, 18, 27, 32, 33. „ xv. 33 = n.
„ xii. 46.
„ xiv. 6 = ff$_1$, 13.

Cum with perfect indicative:
Matt. vi. 7 (present indic.), xiii. 31, 33.

Dum with indicative for ablative absolute:
Mark xiv. 22.

Dum with indicative for present participle:
Matt. xiii. 29.

Ubi with indicative for participle:
Matt. ii. 21, xiii. 46.

Imperfect indicative for perfect or pluperfect:
Mark xv. 10.

Imperfect indicative for 'coeperunt' with infinitive:
Mark xv. 18.

Pluperfect for perfect or imperfect:
Matt. i. 24 = ff$_1$, xi. 20. Mark ix. 6. Matt. ii. 9 *bis*.

Exceptions.

Imperfect subjunctive for pluperfect:

Matt. xi. 23. Mark xi. 12, xiv. 21. Matt. xii. 7.

Perfect subjunctive (see also 'Ne with perf. subj.'): Mark viii. 35.
„ x. 43, 44.

Matt. i. 20 = Cypr. Test. Mark viii. 26 = b d f, 34.
ii. 7 (Codd. L M B). „ ix. 25 = (a) 43 = a f.
„ v. 11 *ter* = d f ff$_1$, 23, 36 = a b f ff$_1$. „ x. 19 *quinquies*. 29 = a b d.
„ v. 42 *bis*, 46 = d. „ xi. 23 *bis* (1° = f, 2° = a b d), 25.
„ vi. 6, 13, 16, 21 = b f, 22 = b f ff$_1$, 23 = b f ff$_1$. „ xiv. 2, 30.
„ vii. 6 *bis* (2° = a b f), 9 = f ff$_1$, 10, 12.
„ viii. 2.
„ x. 22 = a b f ff$_1$, 23, 32 = f ff$_1$, 39 = (a).
„ „ 40, 41.
„ xi. 6 = a b f ff$_1$.
„ xii. 3 = b ff$_1$, 36 = a b f ff$_1$.

Ne or *non* with perfect subjunctive, for *nolite* with infinitive: Matt. v. 17.
„ vi. 2, 8, 16, 19.
„ vii. 1.
„ x. 19, 26, 31.
Mark x. 14.
„ xiii. 7, 11, 21.

Matt. i. 20.
„ iii. 9.
„ vi. 13, cf. *rel.* (25, cf. *rel.*).
„ vii. 6.
„ viii. 4 (cf. *rel.*).
„ x. 9 = d, 28 = d, 34.

Infinitive for *ne* or *ut* with subjunctive: Matt. ii. 13 = d.
„ iv. 19.

Matt. ii. 2, 12. Mark xv. 36 = n.
„ v. 13.
„ vi. 1 = d.

Facio with infinitive: Matt. iv. 19.
Mark xiii. 22.

Matt. v. 45 = d f ff$_1$. Mark ix. 18.
„ xv. 21.

Incipio with infinitive, for the future:

Mark xiii. 4 = a.

Exceptions.

The present participle:

Matt. ii. 8 = d f ff$_1$.
„ iii. 10 = b d.
„ iv. 14 = d f, 16.
„ v. 5, 6 = d, 42 = a b f.
„ vi. 6 = (d) f.
„ vii. 19 *faciens* (*facitne* Cod.).
„ viii. 1 = a b f, 6 (27, in this verse *obaudientes* is prob. for *obaudient ei.*
„ ix. 10 = d f ff$_1$, 18 = d f, 20 = d.
„ ix. 29 = a b f ff$_1$.
„ xiii. 3 = d, 24 = d.

Mark viii. 26 = a b f.
„ ix. 9 = b (f), 25 = a f, 28 = b f.
„ ix. 30, 31, 39 = a b d.
„ x. 17 *bis* = b d f, 24 = a d f, 33.
„ x. 35 = b f, 38 = a b d, 49 = f.
„ x. 51 = a d f.
„ xi. 14, cf. d f, 20 = a, 33 = a b f.
„ xii. 15 = a, 26 = a d, 28 = b d.
„ xiii. 11 = a d, 14 = d ff$_1$, 34 = e.
„ xiii. 36 = e.
„ xiv. 4 *bis* = f (2° = a), 20.
„ xiv. 31 *dicens* (*dicere* Cod.).
„ xiv. 35, 62 = f *bis* (2° = a).
„ xiv. 65, 68 = a d f.
„ xv. 2 *bis* (2° = d), 4 = d, 16, 17, 21 = d, 24 = d.
„ xv. 29 *bis* = d, 30, 31, 36, 40 = d.
„ xvi. 3, 5 = d.

[117 *cases of present-participle forms may be counted in* k *in St. Matthew, and* 81 *in St. Mark: in the majority of these cases, however, not only is* k *in agreement with all the earliest European MSS. in having the participial form, but from the nature of the sentences any other form would be unlikely: after an examination of the instances, therefore, it has been decided to note down only those cases where* k *is either peculiar, or is in agreement with some only, of the European MSS. in having the present participle.*]

The past participle:

Exceptions.

Matt. ii. 11, 12, 22.
„ iv. 9, 21.
„ vii. 6.
„ viii. 9.
„ ix. 36 cf. d.
„ x. 6 = a d ff_1.
„ xii. 9.

Mark viii. 32.
„ ix. 35 = d f.
„ x. 1, 16, 21 = f, 22, 27.
„ xii. 9.
„ xiv. 51, 67.
„ xv. 15 = d.

Future participle for *futurum ut:*

Matt. ii. 13.
„ ii. 6, future part. for ordinary future.

Mark x. 39.

Ablative absolute:

Matt. ii. 4.
„ iv. 13, 20.
„ vi. 3.
„ x. 1.
„ xi. 7.
„ xiii. 6, 21, 36.
„ xv. 32.

Mark viii. 23 = a.
„ x. 42.
„ xiv. 52, cf. d f.
„ xv. 44, 46.

Gerund or gerundive:

Matt. v. 28 = *rel.*
„ x. 1 *bis.*
„ xiii. 4, 30.

Mark ix. 22.
„ x. 34.
„ xii. 38.
„ xiii. 22 = *rel.*
„ xiv. 8.
„ xv. 15, 20.

Mark xiii. 38 e.

Graecisms (of construction)—

Mark x. 42, *dominor* with genitive: = a b d.
„ x. 42, *potentor* with genitive.

Oratio recta for *obliqua:*

Mark ix. 26 = d f.
„ xiv. 35.
„ xv. 11.

Verb thrown to the end of a clause or sentence:

Matt. v. 16.
„ vi. 18.
„ vii. 4, 10, 14.
„ viii. 8.
„ xv. 23.

Mark viii. 27 = b.
„ ix. 28, 47.
„ xii. 35 = d, 37.
„ xiv. 14, 18.
„ xv. 14, 21, 24.

Matt. i. 20.

II. Vocabulary.

	St. Matthew.	*St. Mark.*	*Exceptions.*
a (dextram, dextera, dextra).	. . . . .	x. 37, 40 (ad dextera *cod.*), xii. 36, xiv. 62, xv. 27.	Mark xvi. 5 (in dextra $k = \dot{\epsilon}\nu\ \tau.\ \delta\epsilon\xi\iota o\hat{\iota}s$, ad dexteram *d*).
ab (compounds of)—			
abduco	. . . . .	xv. 16, 20.	
abeo	ii. 9, 21, viii. 32 = *rel.* 33 = *d*, ix. 7 = *rel.* xi. 7 = *rel.* xiii. 25 = *rel.* 46 = *rel.*	xiv. 39, xvi. 1.	
abicio	v. 30 (proicio), ix. 36.	x. 50, xii. 8.	
abnego ($\dot{\alpha}\pi o\sigma\tau\epsilon\rho\epsilon\hat{\iota}\nu$, fraudem facio).	. . . . .	x. 19 = *a*.	
absconditus (occultus, &c.)	vi. 4 = *ff*$_1$, x. 26 = *d*.		
abundantius	. . . . .	xii. 40 = *e*.	
accedo	ix. 20 = *rel.* 28 = *rel.* xiii. 27 = *rel.* 36 = *rel.* xiv. 15 = *rel.* xv. 23 = *rel.* 30 = *rel.*	x. 35 = *rel.* xii. 28 = *rel.* xiv. 45 = *rel.*	
accipio ($\lambda\alpha\mu\beta\acute{\alpha}\nu\omega$) . .	xii. 14 = *d*, xiii. 20 = *rel.* 33 = *rel.* xiv. 12 (acceperunt *clerical error for* accesserunt), xv. 26 = *rel.* 36 = *rel.*	xii. 8 (apprehensum).	
ad (secus, juxta) . . .	xiii. 1, 2, 19, 48 = *a b d f*, xv. 29.	ix. 14 ($\pi\rho\acute{o}s$, cum), xv. 34 ($\epsilon\grave{\iota}s\ \tau\acute{\iota}$, ad quid *k*, ut quid *d*, quare *n*: *a b f def.*).	Matt. xiii. 4.
ad (compounds of)—			
adclamo	xi. 16 (at- *cod.*) . .	xv. 13 (at- *cod.*), 14.	
adduco	. . . . .	xiv. 44, 53, xv. 1.	
adfero	xiii. 23 = *a b f ff*$_1$ . .	xvi. 1 ($\dot{\eta}\gamma\gamma\acute{o}\rho\alpha\sigma\alpha\nu$, emerunt *d n*, adtulerunt *c k*).	
adjuvo	. . . . .	ix. 22 = *a f*.	Mark ix. 24.
admiror (miror) . .	vii. 28 = *b f ff*$_1$, viii. 10, 27, ix. 33, xii. 23, xv. 31.	x. 24 ($\grave{\epsilon}\theta\alpha\mu\beta o\hat{\upsilon}\nu\tau o\ \grave{\epsilon}\pi\acute{\iota}$, admirabantur super *k*, pavebant in *a b*), 26 ($\grave{\epsilon}\xi\epsilon\pi\lambda\acute{\eta}\sigma\sigma o\nu\tau o$, admirabantur *a b k*), x. 32 = *f*, xi. 18 = *b d f*, xii. 17.	Mark xv. 44 (miror) = *n*.
admirabilis	. . . . .	xii. 11 = *d*.	
admoneo	. . . . .	viii. 30.	

	St. Matthew.	*St. Mark.*	*Exceptions.*
adolesco	xiii. 32.		
adoro (*προσκυνεῖν*) .	ii. 8 = *rel.* 11 = *rel.* iv. 9 = *rel.* viii. 2 = *rel.* ix. 18 = *rel.* xv. 25 = *rel.*		
,, (*προσεύχεσθαι*, oro) . . .	vi. 5 *bis*, 6 *bis* 7, 9.	xi. 24, 25.	
	. . . . .	xiii. 18 (adunate *cod.*), xiv. 32 (aoru *cod.*), 35, 38, 39, 41.	
adoratio (oratio) . .	. . . . .	xi. 17.	
adpono (app-) . . .	vi. 33.		
adpraehendo . . .	. . . . .	xii. 3, xv. 21.	
adpropinquo . . .	. . . . .	xiv. 41 = *a f.*	
adsisto	. . . . .	xiv. 47.	
adsumo	i. 24 (accipio, cf. Cypr. *Test.* ii. 7), ii. 13, 20, 21, iv. 5, 8 = *a b f ff*$_1$, xii. 45 = *a b f ff*$_1$.		
adsurgo	. . . . .	xiv. 60 (at- *cod.*).	
adumbro	. . . . .	ix. 7.	
advenio	iii. 1, ix. 10.		
advoco	. . . . .	xv. 44.	
adulterium admitto .	. . . . .	x. 19 (ammitto *cod.*), cf. *a*.	
aedificia	. . . . .	xiii. 1 = *a*.	
aes	x. 9 (es *cod.*) = *d*.	xii. 41 = *b d*.	
aetas (*ἡλικία*, statura) .	vi. 27.		
agnosco (cognosco) . .	vii. 20, xi. 27. . .	. . . . .	*see* cognosco.
ago (*peculiar use*) . .	. . . . .	xv. 11.	
aio	xiii. 10, 28 = *a b f*. xiv. 17.	x. 18 = *a*. xii. 26, xv. 35.	
albus (candidus) . . .	. . . . .	ix. 3 *bis* (aba 1° *cod.*). xvi. 5 = *a*.	
alligo	xiii. 30 = *b f ff*$_1$ . . .	xi. 2 = *a*, xiv. 44, 46 (teneo, &c.), xv. 1 (vincio).	
alo	vi. 26.		
altus	. . . . .	ix. 2 (atcum *cod.*) = *a*.	
ambo (utrique) . . .	xiii. 30.		
amicio (vestio, &c.) . .	vi. 29.		
amo (diligo)	x. 37 *bis* = *ff*$_1$ . . .	. . . . .	Matt. vi. 24.
amphora (vas, &c.). . .	. . . . .	xiv. 13 = *d*.	
amputo	. . . . .	ix. 43, 45 (puta *cod.*), = *rel.*	Mark xiv. 47.
anastasis (*see* Graecisms)	. . . . .	xii. 23.	
angelus (nuntius). . .	. . . . .	xiii. 27 = *d e*.	
ante	. . . . .	ix. 2, xiii. 9 = *d*.	
apud	. . . . .	viii. 16, ix. 14 (ad *a b*).	
arbitror (puto) . . .	vi. 7.	. . . . .	Matt. x. 34.
arefactus (areo, aridum facio)	. . . . .	xi. 20, cf. 21.	
aromata (unguenta, *see* Graecisms).	. . . . .	xvi. 1 = *d*.	

	St. Matthew.	*St. Mark.*	*Exceptions.*
auferre (tollere, &c.)	v. 40, vii. 4, ix. 15 = *a b f ff*$_1$, xiii. 12 = *a b f ff*$_1$, xiv. 12.	viii. 8, 20, xiii. 15, xiv. 47 (amputo).	Matt. ix. 16. Mark xiii. 16.
auricula	xiii. 15.		
aut (an)	. . . . .	xi. 30, xii. 14 = *rel.*	
auxilior	xv. 25	ix. 24.	Mark ix. 22.
baptiziatio	. . . . .	x. 38	Mark xi. 30 (baptizma).
baptiziator (baptista)	iii. 1, xi. 11 (baptidiatore *cod.*), 12, xiv. 2, 8.	viii. 28.	
baptizio	iii. 6	x. 38, 39.	
baiulo (porto)	. . . . .	xv. 21	xiv. 13.
benedico	xv. 36	xiv. 23 (gratias ago).	
bene sentio (bene placeo)	xii. 18.		
benevolus (consentiens)	v. 25 = *d*.		
blasfematio	. . . . .	xiv. 64	Matt. xii. 31 *bis*.
bono animo	ix. 2.	x. 49 = *f*.	
bonus (*χρηστός*, suavis)	xi. 30.		
bucella (mica)	xv. 27.		
bucino	vi. 2.		
cadaver (corpus)	xiv. 12	xv. 43	Mark xv. 45.
capitularium (tributum, &c. *ἐπικεφάλαιον* D)	. . . . .	xii. 14.	
castellum (vicus, &c.)	xiv. 15 = *a b d f* . .	viii. 23, 26 = *f*, 27, xi. 2 = *b d f*.	
catinus (discus)	xiv. 8, 11.	. . . . .	Mark xiv. 20, cf. *a f*.
causa (propter)	v. 10, x. 18 . . .	x. 29 = *d*	Matt. x. 22, 39, xiii. 21, 58, xiv. 3, 9 *bis*, Mark xiii. 9, 13.
causa (*peculiar uses*)	xiv. 16 (non habent causas ire).	xv. 26 (superscriptio causae eius)	
caveo	vii. 15, x. 17 = *ff*$_1$.	viii. 15 = *a*, cf. *f*, xii. 38 = *a e*	Mark xiii. 5, 9.
caverna acus	. . . . .	x. 25.	
cedo (compounds of, *for* -eo), *see* accedo, discedo, recedo.			
centumplicia	. . . . .	x. 30.	
cibus (esca)	iii. 4	. . . . .	*see* esca.
circum (compounds of)–			
circumamictus	. . . . .	xiv. 51.	
circumfero	. . . . .	xi. 16.	
circumsto	. . . . .	xiv. 69 = *rel.* . . .	Mark xiv. 47, cf. *f*.
circumtego	vi. 30.		
circumvenio	. . . . .	xii. 13 (capio).	
clamo	viii. 29 = *b ff*$_1$, ix. 27 = *rel.* xii. 19 = *rel.* xv. 23 = *rel.*	x. 49 *ter*.	
clarifico	v. 16, vi. 2, ix. 8, xv. 31.	xiv. 65 (*ἐκολάφιζον* D, colaphizabant *a c*, clarificabant *k*).	
claritas	iv. 8, vi. 29 . . .	viii. 38, xiii. 26 = *e*.	

	St. Matthew.	*St. Mark.*	*Exceptions.*
coepi	x. 14.	xiii. 4.	
cogito (sollicitus esse) .	vi. 31, 34 *bis* = *f* x. 19 = *a b d f*.		
cognosco	vii. 23, x. 26, xii. 15, xiii. 11.		
collido	. . . . .	ix. 18 (colludo *cod.*).	
colligo (congrego) . .	vi. 26, vii. 16 = *rel.* xii. 30 = *d*, xiii. 2, 28 = *rel.* 29 = *rel.* 30 1° = *rel.* 2° = *d.* 40 = *rel.*	xiii. 27 *e*, cf. a.	
colloco (? *for* calligo = caligo, *vb. trans.*; *cf.* Georges *ad voc.*) . .	xii. 20 (extinguo).		
colludo	. . . . .	ix. 18 (ῥήσσει, allidet *a b*).	
comedo (devoro) . . .	. . . . .	xii. 40 = *a e.* (cf. Luke xv. 3 *a d e*).	Matt. xiii. 4.
comestura (aerugo) . .	vi. 19, 20.		
commemoro (re-) . .	v. 23.		
commentior (falsum testimonium dico)	. . . . .	xiv. 57.	
commixtus	. . . . .	xv. 23.	
commonefactus . . .	. . . . .	xi. 21	Mark xiv. 72.
commorior	. . . . .	xiv. 31.	
commotus (misertus) .	ix. 36, xiv. 14 . .	xiii. 25 *in different sense*, ix. 22 . .	Matt. xv. 32 (contristatus).
communico (κοινόω) .	xv. 20 1° = *d e ff*$_1$, 2° = *d*, *not e.*		
complexus (ἐναγκαλισάμενος)	. . . . .	x. 16 (in sinu *a*, προσκαλεσάμενος D, convocans *d f*, convitans *b*).	
compono (reficio, &c.) .	iv. 21 = *f*, xii. 44 (orno).		
concido	. . . . .	xi. 8.	
conciliabulum (concilium)	. . . . .	xiii. 9.	
concupisco	xiii. 17.		
condio	. . . . .	xiv. 8.	
condo thensauros (thensaurizo)	vi. 19.		
confiteor (confundor) .	. . . . .	viii. 38 = *d*.	
conloquor	xii. 46.		
conscindo	. . . . .	xiv. 63, xv. 38.	
consequor	vi. 2, 5, 16	x. 17, 30	*see* insequor.
constituo (pono) . . .	v. 14 = *f*.		
consuesco (soleo) . .	. . . . .	xv. 6.	
contemplor	. . . . .	x. 27.	
contentio (νεῖκος *for* νῖκος, victoria).	xii. 20.		
continuo (statim, protinus, confestim).	iv. 20 = *a b f ff*$_1$, viii. 3 = *a*, xiii. 5 = *b d f*, 20 = *rel.* 21 = *rel.*	ix. 15, 20, 24 = *b d f*, x. 52, xi. 3 = *b d f*, xiv. 72, xv. 1, 38.	Matt. ix. 30.
convenio	iii. 5	x. 1 = *rel.*	
converto	v. 39 (praebeo) = *d*.		
convoco	ii. 4	x. 42, cf. *a*.	

	St. Matthew.	St. Mark.	Exceptions.
correcumbens, *see* cum.			
corripio (ἐπιτιμᾷν comminor, &c.)	viii. 26, xii. 16 . .	viii. 33, ix. 25 . .	Matt. ix. 30 = *rel.*
	. . . . .	x. 13, 48 (comperiebant *cod.*).	Mark viii. 30, 32.
corruo	vii. 27.		
crastinus (*without* dies, *comp.* hodiernus *without* dies, Matt. xi. 23 = *d*, *and* natalis *without* dies, Matt. xiv. 6 = *d*.	vi. 30, (= Cypr. cod. L).	xi. 12.	
cruciatus (tormentum)'.	iv. 24.		
cruci figo *or* **figo cruci**, *for* **crucifigo**.	. . . . .	xv. 13, 14, 15, 20 (figendum *without* cruci), 24, 32 (fixi *without* cruci).	Mark xv. 27.
cubiculum (fovea) . .	viii. 20.		
cum (compounds of, *for* simul)	xiv. 9 (correcumbentes) = *d*.	xiv. 31 (commori).	
cum (quando)	. . . . .	xiv. 12.	
cum serum factum esset	viii. 16, xiv. 15 (est) = ff_1, cf. xvi. 2 (est) *e* (sero *a b e*).	xi. 19, cf *a*, xiv. 17, cf. *a*, xv. 42, cf. *n*.	
curo (sano, &c.) . . .	iv. 23 = *a d*, viii. 8, 13, 16 = *rel.* ix. 35 = *rel.* x. 1 = *rel.* 8 = *rel.* xii. 10 = *rel.* 15 = *rel.* 16 = *rel.* 22 = *rel.* xiv. 14 = *rel.* xv. 28, 30, = *rel.*	. . . . .	Matt. ix. 22.
custodio.	. . . . .	x. 19 = *b*, xv. 25 = *rel.*	
daemoniacus (daemonium habens)	iv. 24, viii. 16, cf. *d*, ix. 32 = *d*, xii. 22 = *d*.		
daemonizor	viii. 33, xv. 22 = *d*.		
damno (condemno) . .	xii. 41 = ff_1, 42 = ff_1.	xiv. 64	Matt. xii. 7, 37.
de (ex)	iii. 9, viii. 28 = *rel.* xii. 33 = *d*, 34 = *d*, 35 *bis* = *d*, 37 = *d*, 38 = *b f*.	xi. 30 2°. xii. 30 *bis* = Cypr. xii. 44 1°. xiv. 43, xv. 40 (a).	Matt. v. 19, ix. 3, x. 14, Mark xi. 32.
decipio (seduco, &c.) .	. . . . .	xiii. 5.	
decollo (κεφαλαιόω) . .	. . . . .	xii. 4.	
deinde	. . . . .	xii. 31, xiii. 9 = *rel.*	
delictum (peccatum) .	vi. 14, 15.		
deorsum (imum) . . .	. . . . .	xv. 38 = *d*.	
derelinquo (*see* compound for simple verbs)	. . . . .	xv. 34.	
desero	xii. 25 (def. *cod.*).		
detineo (*see* compound for simple verbs)—	xiv. 3	xii. 12, xiv. 1, 49, 51.	
detrimento (? deprimentet *cod.*).	. . . . .	viii. 36.	
deversorium (nidus, &c.)	viii. 20.		

	St. Matthew.	*St. Mark.*	*Exceptions.*
devoco (cod. *possibly for* devoto; *cp.* Mark xiv. 71).	. . . . .	xi. 21 (maledico).	
dī (*for* deus; *see below*, p. clviii).	i. 23, iii. 9, vi. 30.	xi. 6 (ihs̄?), xii. 26 *ter*, 27, xv. 34 *bis*.	
diaconos (minister: *see* Graecisms).	. . . . .	x. 43.	
dico (testor, &c.) . . .	. . . . .	xiv. 60.	
dico (voco)	ii. 23, iv. 18 = *b d*, x. 2 = *rel.* 25.	. . . . .	Matt. ii. 23 2°, v. 9, 19, ix. 9.
diffamo (divulgo, &c.) .	ix. 31 = *a b f ff*$_1$ . . .	xiv. 9.	*see* divulgo.
differo	xii. 12 = *ff*$_1$.		
difficulter (difficile) . .	. . . . .	x. 23 (dediff. *cod.*) .	Mark x. 24, discolum.
dilectissimus (carissimus).	xii. 18, cf. *rel.* . . .	ix. 7, cf. *f*.	
dimitto	i. 19 = *rel.* v. 40 = *b d ff*$_1$ viii. 15 = *f ff*$_1$ xii. 25 (divido), xv. 23 = *rel.*	xi. 3 = *b d f*, 6 (permitto) = *f*, xv. 8, 11 = *d*, 15 = *d*.	*see* remitto.
dinosco	xii. 33 = *f*.		
dis- (compounds with)			
discedo	ii. 13, iv. 11, xiv. 13.		
dispono (restituo) . .	. . . . .	ix. 12.	
disputo (*see* retracto) .	. . . . .	ix. 34.	
dissupo (discerpo) .	. . . . .	ix. 26.	
distribuo (do) . . .	. . . . .	x. 21.	
discentes (discipuli) .	viii. 21, xv. 36.	ix. 18, 31, xi. 1, xiii. 1, xiv. 13, 14.	discentes *is found in the European texts in* Luke vi. 20, 40, xi. 1 (*a* = *e*), xii. 1 (*a*), Jo. xxi. 12 (*b*): *see also* discipuli.
discipulus (*μαθητής*). .	viii. 23, ix. 10, 11, 14 *bis*, 19, 37, x. 1, 24, 25, 38, 42, xi. 1, 3, xii. 2, 49, xiii. 36, xiv. 15, xv. 23, 32, 33.	xiv. 12, 16, 32 . . .	*see* discentes.
discipulus (servus) . .	. . . . .	xiii. 34.	
discolum (*see* Graecisms)	. . . . .	x. 24.	
disto	vi. 26 (discatis *cod. comp.* devoco).		
divido (separo, &c.) . .	x. 35 = *ff*$_1$.		
divitiae (pecunia) . .	. . . . .	x. 22 = *f*, 23.	
divulgo	i. 19	. . . . .	Matt. xii. 16 (provulgarent).
do (facio, &c.)	. . . . .	xiii. 22.	
docentia	. . . . .	xi. 18.	
dom (*for* deum) . . .	v. 8, vi. 24, xv. 31.	xii. 14, 32, x. 9 (*for* deus), 14, 15 (dei).	
donec (denique cod. 1/2 *as in MSS.* of Vitruvius, *see* Georges *ad voc.* donique).	ii. 9 (usque dum, &c.) = *d*, 15 (usque ad).		
dono	. . . . .	x. 35, xv. 45 = *rel.*	
donum (munus) . . .	ii. 11, viii. 4.		

	St. Matthew.	*St. Mark.*	*Exceptions.*
dubito (haesito) . . .	. . . . .	xi. 23 = *a*.	
ducator (rex)	ii. 6.		
dum (donec)	. . . . .	xiv. 32.	
dummodo (tantum) . .	x. 42.		
dux (princeps)	ii. 6 1°, cf. *d ff*$_1$ 2°.		
e *or* **ex** (verbs compounded with)			
emitto	xii. 34, 35 *bis*. . . .	xv. 37 = *n*.	
emundo (mundo) . .	viii. 2, 3 *bis*, x. 8, xi. 5, xii. 44.		
enarro	. . . . .	ix. 9 = *a f*.	
excido (cado) . . .	xiii. 5.		
excito (suscito, &c.) .	iii. 9, viii. 25, x. 8, xii. 11.	ix. 27, xiii. 2 = *e* Cypr. xiv. 41, 58.	Mark xii. 19, 21.
exclamo	xv. 22	xv. 34 = *n*.	
excludo (eicio) . .	vii. 22, ix. 33, xii. 24.	ix. 18, 28, xi. 15.	*see* expello.
exeo	viii. 12, 28 = *rel.* 32 = *rel.* 34 = *rel.* ix. 31 = *rel.* 32 = *d*, xii. 14 = *a b f ff*$_1$, 43 = *rel.* 44 = *rel.* xiii. 1 = *rel.* 49 = *rel.* xiv. 14, xv. 21 = *d*, 22 = *d*.	x. 50, xi. 27, xiv. 16 = *a*, 68 = *a d f*, xvi. 8.	
eximo (eruo) . . .	v. 29.		
expalmo (percutio) .	v. 39.		
expello	vii. 5 1°, viii. 16, 31, ix. 25, x. 1, 8, xii. 26, 27 *bis*, 28.	ix. 38	Matt. vii. 5 2°, eicio.
experior	v. 40 (judicium experiri *k*, judicio contendere *b f*).		
expolio (exuo) . . .	. . . . .	xv. 20.	
expergisco (*see* Rönsch, *It. u. V.* p. 300, &c.)	viii. 26 (exporrexit *cod.*).		
exspecto	xii. 20 (exspectabat *k*, eiciat *rel.*).		
exsurgo	ii. 14, 20, 21, xi. 11.	xiii. 12 (*see* futures in -bo).	
exuro	xiii. 30, 40.		
edo (dico)	. . . . .	xiv. 68.	
edo (manduco)	vi. 25, 31, ix. 11 (sedes *cod.*), xv. 20, 27, 32 = *ff*$_1$.	. . . . .	*see* manduco.
efficior (fio)	ix. 16.		
egenus (pauper) . . .	. . . . .	xiv. 5, 7.	
elatus (exaltatus) . . .	xi. 23.		
eleon (*see* Graecisms) .	. . . . .	xi. 1, xiii. 3, xiv. 26.	
elido (disrumpo) . . .	vii. 6 = Cypr.		
eminens (excelsus, &c.) .	. . . . .	xi. 9.	
eo (compounds of), *see also under* adeo, exeo	ii. 9, 21, iv. 18. 23 = *rel.* v. 20, vi. 6, vii. 13 *bis*, 21 *bis*, viii. 2, 8, x. 6, 11, xii. 14, 29, 45.	ix. 25, x. 17, 50, xi. 27, xiv. 16, 38, 39, xvi. 1, 8.	Mark xi. 9, 19, cf. *a*.

	St. Matthew.	*St. Mark.*	*Exceptions.*
ero	. . . . .	xi. 23, cf. *a*, 24=*a*, xiii. 4=*a d n*, 19 =*d*, cf. *n*.	
error	. . . . .	xiii. 6 (in errore promittent *k*, fallent Cypr., seducent *a b n*), 22 (ad errorem faciendum *k*, ad seducendos *b d*, cf *a*).	
eruditus (doctus) . .	xiii. 52=*e*.		
esca	x. 10 (merces) = *d*. xiv. 15=*rel*.		
excelsus	. . . . .	xi. 10=*a d f*.	
excusatio	. . . . .	xii. 40.	
exsecratio (abominatio).	. . . . .	xiii. 14.	
exterminium (perditio).	. . . . .	xiv. 4.	
exterior locus . . .	. . . . .	xiv. 68 (in foras).	
extra	x. 14=*ff*$_1$.		
faciem, videre in (*βλέπειν εἰς πρόσωπον*) . .	. . . . .	xii. 14, cf. *b d*.	
fastigium (*πτερύγιον*, pinnaculum)	iv. 5, cf. Luke iv. 9 *e*.		
fatuus	. . . . .	ix. 50	Matt.v.13, infatuatum.
felix (beatus: *see* p. xlvi. above)	xi. 6, xiii. 16.		
ficta (sicta *cod.*) **pronunciatio** (*ὑπόκρισις*, versutia)	. . . . .	xii. 15, cf. Matt. xxiii. 28 ficta simulatio *h*, *and apparently r*.	
fiducia	. . . . .	viii. 32.	
finis (pars)	. . . . .	viii. 10, cf. *f*.	
fio	xi. 26 (sum)=*d*. . .	ix. 21 (accidit).	
fores (ianua, ostium) .	. . . . .	xiii. 29.	
fornax (caminus) . . .	xiii. 42, 50.		
fornicor	. . . . .	x. 19.	
fortitudo (virtus) . . .	. . . . .	xiii. 25=*e*	Mark xiv. 62, virtus.
fossus (excisus) . . .	. . . . .	xv. 46.	
frigida (*without* aqua) .	x. 42.		
frons	. . . . .	xi. 8 (frondia *cod.*).	
frumentum (triticum) .	xiii. 25, 29, 30.		
frutico	xiii. 5.		
fui (eram)	i. 18, ii. 15, 16, iii. 4, iv. 18, vii. 25, 29, viii. 30, xii. 40=*a b f ff*$_1$.	viii. 9, ix. 4, x. 22, 32, xi. 30, 32, cf. *b*, xiv. 1, 4, 21, 40, 49, 54, 59, 67, xv. 7, 21 *bis*, 25, 26, 39, 40 *bis*, 43, 46, xvi. 4.	Matt. ix. 36 (fuiterunt *cod.*). Mark xv. 56.
fulgor (splendor) . . .	. . . . .	xiii. 24.	
generalis (*in phrase* liber generalis, *perhaps just possibly for* generat[ion]is).	i. 1.		
generatio (fructus) . .	. . . . .	xiv. 25=*d f*.	
germino *act.* (procreo) .	. . . . .	xiii. 28.	

	St. Matthew.	*St. Mark.*	*Exceptions.*
Graecisms (of vocabulary).	viii. 26 malacia, ix. 23 symphoniachus = *d*, xi. 7 eremus.	x. 24 discolum, x. 43 diaconos, xi. 1, xiii. 3, xiv. 26 eleon, xii. 23 anastasis, xii. 26 moseos, xiv. 20 paropsis.	
gradior (compounds of), *see under* egredior, progredior.			
grandis	. . . . .	xiv. 15 = *d f*.	
graviter	viii. 6.		
haeredito (possideo) .	v. 4 = *d f*.		
harundo (calamus) . .	. . . . .	xv. 36.	
hebes fio (expavesco) .	. . . . .	xvi. 5.	
honestus (dives) . . .	. . . . .	xii. 41.	Mark xv. 43.
honoro	. . . . .	x. 19 = *rel*.	
hospitium (refectio) . .	. . . . .	xiv. 14.	
iam (amplius)	. . . . .	xii. 34 = *b d*.	
idoneus (dignus) . . .	viii. 8.		
igitur (ergo)	iii. 10, vi. 2, x. 32, xii. 12 (itaque)	. . . . .	Matt. vi. 8, 22, 23, 30, vii. 11, 20, x. 31, xii. 26, xiii. 18, 27, xv. 33 (*instances of* ergo).
ignobilis (sine honore) .	xiii. 57.		
ille autem (*or equivalent, for* qui)	ii. 9, 13 = *d f*. . .	ix. 12 = *d*, x. 3, cf. *b d f*, 4, 50, cf. *a d*, xiv. 20, 31, cf. *d f*.	
illic (ibi)	ii. 15, v. 24, vi. 21 = *f*, x. 11, xii. 10, 45, xiii. 58.	xiv. 15 = *d f*, xvi. 7 = *n*.	
imbecillitas (languor, infirmitas)	iv. 23, ix. 35. . .	. . . . .	Matt. viii. 17, x. 1.
impero	. . . . .	ix. 25 (praecipio) = *a*, x. 42 (principari).	
in (verbs compounded with)—			
incido (mittor) . .	. . . . .	ix. 47.	
incipio (*with inf. for fut.*).	. . . . .	xiii. 4 = *a* (*see* Grammatical Peculiarities).	
inclino (declino, reclino).	viii. 20.		
inculco (conculco) .	vii. 6.		
induo	vi. 25 = *rel*.	xvi. 5 = *d*.	
ineo (intro)	vii. 13.		
inhabito (habito) . .	xii. 45, xiii. 32.		
inicio (committo) . .	ix. 16.		
inludo (deludo) . .	ii. 16, cf. *ff*$_1$.		
innullo (sperno, contemno).	. . . . .	ix. 12.	
inpingo (offendo) . .	vii. 25 = *f*, 27 = *f*.		
inpono	xiii. 48 (educo) . .	viii. 14.	
inquiro	. . . . .	ix. 14, but cf. 16.	

	St. Matthew.	*St. Mark.*	*Exceptions.*
inrideo	ix. 24=*f*.	x. 34, xv. 20, 31=*d*.	
insequor (consequor).	v. 7		
insero (? insefuit *cod.*).	. . . . .	ix. 2.	
intueor (respicio, considero, &c.).	vi. 26, 28.	x. 21 (inuitus *cod.*)=*f*, xiv. 67, cf. *a*.	Mark x. 27.
inaquosus (aridus) . .	xii. 43=*d*.		
indignatus (iratus, &c.)	ii. 16	x. 14=*a f al*. 41=*d al*. xii. 9, xiv. 4, cf. 5.	
indigno	. . . . .	x. 41.	
indumentum	vi. 25	. . . . .	*see* vestimentum.
infatuatus	v. 13=*d*.		
infirmis (-mus) . . .	. . . . .	xiv. 38.	
iniuria (invidia) . . .	. . . . .	xv. 10.	
inlotus (inlutus *cod.*, non lotus).	xv. 20=*d*.		
inopia (penuria) . . .	. . . . .	xii. 44.	
insidiae (dolus) . . .	. . . . .	xiv. 1 (infidiis *cod.*).	
intelligo	vii. 3 (καταvοεῖς, vides), xii. 7 (scio)		
interficio (occido) . .	ii. 16=*d*, xiv. 5 . .	. . . . .	Mark ix. 31=*b d f*, xii. 3, 5, 8=*rel*. xiv. 1=*rel*.
interitus (perditio) . .	vii. 13.		
interrogo: *see* compound for sample verbs.	x. 11=*rel*. xii. 10=*rel*.	x. 17, xv. 2, 4, 44 .	*see* quaero.
introeo (intro, &c.) . .	ii. 11, v. 20, vi. 6, vii. 13, 21 *bis*, viii. 2, 8, x. 6=*d ff*$_1$, 11=*d ff*$_1$, 12=*d f*, xii. 4=*b d*, 29=*d ff*$_1$, 45=*d*.	ix. 25, x. 15, xi. 15=*a f*, xiv. 14=*d f*, xv. 43.	Mark ix. 45 venio, x. 23 (intro=*a*).
invicem (inter se, &c.) .	. . . . .	ix. 34 (ad inv.), 50 (in illa vicem *cod.*), x. 26, xii. 7 (ad inv.) =*b d*.	
iste (hic)	iii. 9=*rel*. iv. 3=*rel*. vii. 28, ix. 26, x. 5, 23=*a b f ff*$_1$, x. 42=*b f ff*$_1$, xi. 25 (iusta *cod.*), xii. 32, 41=*a b f*, 42=*a b f*, xiii. 34, 56 =*b f ff*$_1$.	xi. 29, 33, xii. 10 (ipsam *cod.*), 12, 16, 40, xiii. 4=*b*, 29, 30, xiv. 6, 9, 58 (siut *cod. for* istut), xiv. 71=*d*.	Matt. i. 21, vi. 33, vii. 12, viii. 9, ix. 28, x. 2, 22, xii. 23, 24, xiii. 19, 22, 23, 51, xiv. 2, 15. Mark xii. 11, cf. *d*, xiv. 44 (*instances of* hic).
ita (sic)	xii. 40 (itaque *cod.*)=*a*, 45=*d*, xiii. 40 =*d*, 49.	xiii. 29 (? ut *cod.*).	
ita (utique, etiam) . .	ix. 28, xi. 9, xiii. 51, xv. 27=*ff*$_1$.		
itaque (ergo)	i. 17, iii. 8, v. 48, vi. 9, 34, ix. 38=*a*.	. . . . .	Matt. xii. 12.
jubeo	i. 24 (praecipio), viii. 4, 18=*rel*. xiv. 9 =*rel*.	x. 4 (permitto) . . .	Mark x. 49.
jusjurandum (juramentum)	v. 33, xiv. 7=*d ff*$_1$, 9=*d ff*$_1$.		

	St. Matthew.	*St. Mark.*	*Exceptions.*
juvenculus (juvenis). .	. . . . .	xiv. 51.	
juventa (juventus) . .	. . . . .	x. 20.	
juxta	xiii. 4.		
latenter (occulte, tacite, &c.).	i. 19, ii. 7, cf. Jo. vii. 10 *e*.		
libens (promptus) . .	. . . . .	xiv. 38.	
loco (trado, &c.) . . .	. . . . .	xii. 1 = *a f*.	
locus	. . . . .	xii. 39 (cubitus) = *e*. xiv. 32 (praedium).	
longinquo, de (a longe)	. . . . .	xi. 13, xiv. 54, xv. 40.	Mark xii. 34 (longe).
loquor (dico)	. . . . .	xi. 23.	
lorea (pellicia) . . .	iii. 4.		
lucide (clare)	. . . . .	viii. 25.	
lumen (lux)	iv. 16 *bis* = *d*, v. 14 = *d*, 16 = *d* Cypr. x. 27 = *rel*.		
magis (potius)	x. 6 = *d*, 28 = *dff*$_1$. .	xv. 11 = *rel*.	
magistratus (praeses) .	x. 18	. . . . .	Mark xiii. 9, (potestas).
magnus (major) . . .	. . . . .	x. 43.	
major natu (senior) . .	. . . . .	viii. 31 (cf. Luke vii. 3 *e*, xx. 1 *e*.	Mark xi. 27, xiv. 43, 53, xv. 1.
major	xi. 11, xiii. 32 . .	x. 42, cf. *d*.	
malacia (tranquillitas, cf. Caes. *B.G.* iii. 15).	viii. 26.		
maledicere (improperare, &c.)	xi. 20.		
malorum (*δένδρων*, arborum).	iii. 10.		
mandatum	. . . . .	x. 5, 19 = *a*, xii. 28 = *a*.	
mando	. . . . .	x. 3.	
manduco	xi. 18, 19, xii. 1, 4 *bis*, xiv. 16.	viii. 9 = *rel*. xi. 14 = *b d f*, xiv. 12 = *d f*, 14 = *d f*, 18 *bis* = *d f*, 22 *bis* = *d f* 1°.	
maneo	. . . . .	xiv. 34 (sustineo).	
manufactum	. . . . .	xiv. 58 *bis* = *d* 1°.	
mare (fretum)	viii. 18, 28.		
mendicus	. . . . .	x. 46 (mendicans).	
messis	. . . . .	xiii. 28 (aestas).	
metuo, metus (timeo, timor).	i. 20, x. 26, 28 2°, 31.	xi. 32	Matt. ii. 22, ix. 8, x. 28 1°, xiv. 5. Mark ix. 32, xi. 18, xii. 12, xiii. 7, xvi. 6, stupeo.
in metu esse	. . . . .	ix. 6	Mark xvi. 5, hebetes factae sunt.
mitto	. . . . .	xi. 7 (impono), xii. 41 *bis* = *a d*, 42 = *rel*, 43 *bis* = *d*, *a b* 1°, xv. 24 = *rel*.	
moechor	. . . . .	x. 11 = *a d*, 12 = *rel*. .	Mark x. 19.
morior, mortuus (defunctus, &c.).	ii. 15, 19, 20 = *d*, ix. 18 = *d*.	xii. 21 = *b d*, 22 = *d*, xv. 44 *bis* = *n*.	Mark xii. 20, decessit.

	St. Matthew.	*St. Mark.*	*Exceptions.*
mulier (uxor)	. . . . .	x. 7, xii. 19 . . .	*see* uxor.
multiloquus esse (multum loqui)	vi. 7.		
multum (frequenter) .	ix. 14, cf. *d.*		
multus (copiosus) . .	v. 12.		
natio (gens)	vi. 32, x. 5, 18 . .	x. 33, 42.	
,, (generatio) . . .	xi. 16, xii. 41, 42, 45.	viii. 38, ix. 19.	
navis (navicula) . . .	viii. 23, 24, ix. 1 = *d ff*$_1$, xiii. 2 = *d ff*$_1$, xiv. 13 = *ff*$_1$.		
necessarium esse alicui.	vi. 8.		
neco (morte adficio) . .	x. 21 (neg- *cod.*) . .	xiii. 12, xiv. 55.	
nempe	xii. 28.		
nequam (malus) . . .	v. 11, 39, vii. 11, ix. 4, xii. 34, 35 *ter*, 39, 45 *bis*, xiii. 19.	. . . . .	Matt. xiii. 38, 48, 49.
nimis (valde)	ii. 10, 16, iv. 8, viii. 28 = *a b f ff*$_1$.	ix. 3 = *f* Vulg. xvi. 4.	
non scio (nescio): *see under* scio.			
non (ne)	iii. 9.		
,, (nonne)	. . . . .	xiii. 2.	
novello (planto, &c.) .	. . . . .	xii. 1.	
numquam	. . . . .	ix. 25 (ne *b d*, nec amplius *a*), xi. 14 = *a f*, xiii. 19, 20.	
nuptior	. . . . .	xii. 25 (nubor).	
oblectamentum (voluptas).	xiii. 22.		
obsecro (rogo) . . .	viii. 5, 31, 34, xv. 23 = *e*.	viii. 22, 32, x. 17 (*with* genibus).	Matt. ix. 38.
observo (custodio) . .	vi. 1 (adtendo). . .	x. 20 = *rel.*	Mark xv. 25.
obturo	xiii. 15.		
occupo (comprehendo) .	. . . . .	xiv. 48.	
odibilis (odio) . . .	x. 22	xiii. 13.	
offero	. . . . .	xiii. 11.	
opinio (ἀκοή)	iv. 24 = *rel.* xiv. 1 = *d ff*$_1$.	xiii. 7 = *rel.*	
optimus (bonus) . . .	. . . . .	x. 17, 18 *bis*.	
opus esse (desiderare, &c.).	ix. 12 = *rel.*	xiv. 63	*see* necessarium.
orbis terrae (mundus) .	. . . . .	xiv. 9.	
origo (constitutio mundi, initium saeculi)	xiii. 35 = *e*.		
ostendo (demonstro) .	iii. 7, iv. 8 = *rel.* . .	xiv. 15 = *a*.	Matt. viii. 4.
pacatus esse (εἰρηνεύω, pacem habere)	. . . . .	ix. 50.	
palla (sindon)	. . . . .	xiv. 51, 52, xv. 46 *bis*.	
par (aequalis)	. . . . .	xiv. 56, 59.	
paropsis (catinus) . .	. . . . .	xiv. 20 = *d*.	
parturitio	. . . . .	xiii. 8 (dolor).	

	St. Matthew.	*St. Mark.*	*Exceptions.*
patior	vi. 13 (=*permit*), xi. 12.		
paveo	. . . . .	xiv. 33=*d f.*	
per (verbs compounded with)—			
percipio	xi. 14=*f.*		
percutio (caedo) . .	. . . . .	xiv. 65.	
perfero	. . . . .	ix. 17, *but* cf. 19, 20.	
perficio (consummo).	xi. 1	xiii. 4.	
perfundo	. . . . .	xiv. 3 (infundo, effundo).	
persuadeo	. . . . .	xv. 11.	
pertinere ad (curo) .	. . . . .	xii. 14=*a.*	
pertranseo	xii. 43.		
pervigilo	. . . . .	xiii. 33.	
peregrinor (peregre proficisci, ire)	. . . . .	xii. 1, xiii. 34=*e.*	
plango (lugeo) . . .	v. 5=Cypr. . . .	. . . . .	Matt. ix. 15.
plebs (populus) . . .	ii. 4, iv. 16 . . .	. . . . .	Mark xiv. 2, xv. 11.
ploratio (fletus) . . .	ii. 18, viii. 12, xiii. 42, 50=*e.*		
ploro (fleo)	. . . . .	xiv. 72.	
pluris (meliores) . . .	x. 31.		
poenas do (male torqueor)	viii. 6.		
poeniteor, -iteo (poenitentiam ago)	iii. 2, cf. xii. 41 (peniturunt *cod.*). xi. 21.	. . . . .	Matt. xi. 20.
polliceor (promitto). .	. . . . .	xiv. 11.	
pontifex, pontifices (princeps sacerdotum, sacerdotes, summi sac. &c.).	. . . . .	x. 33, cf. *a*, xi. 18=*a*, 27, cf. *a*, xiv. 1=*a*, 10, cf. *a*, 11, 43, 53, 54, 60, 61, 63, 66, xv. 1, 3=*a*, *comp. e* passim.	Matt. ii. 4.
populus (turbae) . . .	vii. 28, viii. 1 . . .	xi. 18, xii. 12, xv. 11.	Matt. viii. 18, xi. 7, xii. 23, xiii. 2 *bis*, 34, xiv. 5, 13, 14, 15, 31, 32, 33, 35 (*instances of* turbae, turba).
portenta (prodigia, &c.)	. . . . .	xiii. 22, potentia *cod. but* cf. Cypr. *Ad Fortun.* 11.	
porto (*carry*)	. . . . .	xiv. 13.	
,, (*wear*)	xi. 8.		
posco (peto)	v. 42, vi. 8, vii. 11.	. . . . .	Matt. vii. 7, 8. Mark xv. 43.
postea (amplius) . . .	. . . . .	xv. 5.	
postriduum (post tres dies, post tertium diem).	. . . . .	x. 34, xiii. 2=*e* Cypr. xiv. 58.	
postulo (peto). . . .	vii. 10	xv. 6	Matt. xiv. 7.
potentor (dominor, &c.)	. . . . .	x. 42.	
potestas	. . . . .	xiii. 9 (praeses).	
poto (potum do) . . .	x. 42=*d*	ix. 41 (puto *cod.*), xv. 36.	
praecedo	. . . . .	xi. 9=*a*, xiv. 28=*rel.*	

	St. Matthew.	*St. Mark.*	*Exceptions.*
praesumo (praevenio) .	. . . . .	xiv. 8.	
praesumptio (cogitatio)	xii. 25.		
praetereo (transeo) . .	iv. 18, ix. 27, xiv. 15 = *rel.*	xi. 20, xv. 29 = *d* .	*see* transeo.
praetorium (atrium) .	. . . . .	xiv. 54, 66, xv. 1, 16.	Mark xiv. 68, atri *cod.*
pregnans sum (in utero concipio)	i. 23	. . . . .	Mark xiii. 17, in ventre habeo.
pressura (tribulatio) .	xiii. 21, *comp. e* Cypr. passim.	. . . . .	Mark xiii. 19 = *rel.* 24 = *rel.*
pretium (λύτρον, redemptio).	. . . . .	x. 45 (prolium *cod.*).	
primo (primum) . . .	vi. 33, vii. 5, xiii. 30.	ix. 11	Matt. viii. 21.
prius	. . . . .	xiii. 10.	
priusquam (antequam) .	vi. 8.		
pro (verbs compounded with)—			
prodeo	. . . . .	x. 17, xiii. 1 (proderet *cod.*).	
prodo (trado) . . .	. . . . .	xiv. 10 = *d*.	Matt. x. 4, 17, 21. Mark ix. 31, xiv. 11, 18, 21, 41 *bis*, 44 (*instances of* trado).
produco	. . . . .	viii. 23 = *a*, ix. 3 (facio).	
proficiscor	x. 14	ix. 30, x. 1 . . .	Mark x. 17, cf. *a*.
progredior	iv. 21.		
provulgo (divulgo, pervulgo).	xii. 16.		
profano (violo) . . .	xii. 5.		
profetatio	xiii. 14.		
profetor (prophetizo) .	. . . . .	xiv. 65.	
propterea (ideo) . . .	vi. 25, xii. 27, 31, xiii. 13 = *f*, 52 = *f*, xiv. 2.		
propter hoc . . .	. . . . .	x. 7, xii. 24 = *a*.	
prostratus (procidens) .	ii. 11, iv. 9.		
proximo (*verb*) . . .	. . . . .	xiii. 28 (*cp.* pp. ccxlvii f.), Jas. iv. 8 *m*.	
proximum tibi (prox. tuum).	v. 43 = Cypr. . . .	xii. 31.	
puer (infans)	. . . . .	x. 14 = *b d*, 15 = *b d*.	Matt. xii. 18. Mark x. 13 = *a*.
pueritia (infantia) . .	. . . . .	ix. 21.	
pullus (— asinae) . .	. . . . .	xi. 2 = *d f*.	
punio (torqueo) . . .	viii. 29, cf. poenas do *for* torqueor.		
pusillum (paululum) .	. . . . .	xiv. 35, 70 = *d*.	
pusillus (modicus) . .	viii. 26.	. . . . .	Matt. vi. 30.
quaero (interrogo, &c.) .	ii. 4, 8, vi. 32 (33 = *rel.*), vii. 7 and 8 *rel.* xii. 39 = *rel.* 43 = *a b d f*, 46 = *a b d f*, xiii. 45 = *rel.*		
quantus (qualis) . . .	viii. 27.		
quare	ix. 4, 11 = *rel.* 14 = *rel.* xiii. 10 = *rel.*	ix. 11, 28 = *a d f*, xiv. 4.	

	St. Matthew.	*St. Mark.*	*Exceptions.*
quasi (tamquam) . . .	vii. 29, ix. 36, xiv. 5.	viii. 24, x. 15. xii. 25, xiv. 48.	Mark ix. 26, velut.
quasso (frango) . . .	. . . . .	xiv. 3.	
qui (*for* et ille) . . .	. . . . .	ix. 10	Mark xiv. 31 cf. *d f*, *see* ille autem.
„ (*for* quia)	xi. 25 = *d f*, xii. 42.		
„ (*for* quicumque) . .	v. 41 = *a d*, x. 42, xii. 32, 50.	ix. 40, x. 43, xiii. 11 = *d*, xiv. 44 = *d f*, xv. 6.	Matt. x. 32. Mark ix. 37.
„ (*for* quis)	. . . . .	viii. 34, xi. 3, 16, xiii. 21.	Mark xi. 25.
qui in caelis, qui cum eo (*without* est *or* erant).	v. 45, 48, vi. 9, 14, vii. 21, x. 32, 33, xii. 3 = *d*, 4 = *d*.	. . . . .	Mark xi. 25.
quia *omitted before quotation.*	viii. 17 = *ff*$_1$.		
quoad usque (donec) .	ii. 13, v. 18 *bis*, x. 11, xiii. 33.	xii. 36, xiii. 30 . .	Matt. x. 23.
quomodo (sicut) . . .	v. 48, vi. 2, 29, x. 25 *bis*, xi. 23, xii. 40, xiii. 40.	x. 23 (quam). xiii. 34 = *e*, cf. *a*.	
quoniam (quia) . . .	ii. 16 = *a b ff*$_1$, v. 20, 21, 27, 33, 34, 35 *bis*, 36, 45, vi. 5, 26 = *rel.* viii. 11, ix. 6 = *b d f*, 36 = *f*, x. 7 = *d*, 34, xi. 21, 26 = *a b d f*, xii. 5 = *ff*$_1$, 31, 36 = *rel.* xiii. 16 *bis*, 17, xiv. 5, xv. 32 = *ff*$_1$.	xiv. 25	Matt. iii. 9 = *d f*, v. 38, 43, vi. 29, xi. 23, xii. 41. Mark xiv. 69.
quousque	. . . . .	ix. 19 *bis* = *a*.	
ramulus (ramus) . . .	xiii. 32.		
rapio (*of drawing a sword*).	. . . . .	xiv. 47.	
recedo (discedo) . . .	vii. 23	. . . . .	Matt. ix. 24 = *d f*.
recumbo (discumbo) .	ix. 10 *bis* = *a b*, xv. 35 = *b ff*$_1$.	xiv. 18.	
relinquo (discedo a, &c.)	. . . . .	x. 12	Mark xii. 12, dimitto, xv. 34, derelinquo.
remitto	iv. 22 (*for* relinquo), vi. 12, 14, 15, viii. 22 = *a b*, ix. 2 = *a b ff*$_1$, 5 = *a*, xii. 31 = *rel.*, 32 *bis*, xv. 32.	x. 11, xi. 25 = *a*, xv. 6, 9.	Matt. viii. 15, ix. 6. Mark xi. 25 2°, xv. 8, 11, 15.
reputo (cogito) . . .	. . . . .	viii. 16.	
requiesco	xi. 28, cf. *f*.		
resolvo	xv. 32, cf. *d*	xiii. 2 (dissolvatur *e* Cypr.).	
resuscito	. . . . .	xii. 19, 21 = *rel.* . .	*see* excito.
retego (revelo) . . .	x. 26	. . . . .	Matt. xi. 25, 27.
retiaculum (retia, sagina).	xiii. 47.		
retracto	. . . . .	ix. 33	Mark ix. 34, disputo.
retro	. . . . .	xiii. 16 = *d*.	

	St. Matthew.	*St. Mark.*	*Exceptions.*
reus (vinctus, &c.) . .	xii. 5 (sine crimine) .	xv. 6.	
rusticus (agricola, colonus).	. . . . .	xii. 1, 2, 7, 9.	
saccus (cilicium) . . .	xi. 21 = *d*.		
sacerdos	ii. 4, xii. 5 = *rel.* . .	xiv. 47 (pontifex, &c.)	
sacramentum (mysterium).	xiii. 11.		
sacrifico (immolo) . .	. . . . .	xiv. 12.	
saepe	. . . . .	ix. 22 (super *cod.*).	
saeculum (aevum) . .	. . . . .	x. 30, *bis* cf. *af*, xiii. 30 (generatio *ad*).	
salvo (salvum facio, &c).	i. 21, viii. 25 = *ff*$_1$, ix. 21 = *d*, 22 = *d*, x. 22.	viii. 35 *bis* = *a*, x. 26, 52, xiii. 13, 20, xv. 30 = *n*, 31 *bis* = *n*.	
sarcina (onus)	xi. 30.		
sata	xiii. 33 = *ff*$_1$.		
satago	. . . . .	xiii. 11 (sollicitus esse).	
satio	. . . . .	viii. 8 = *a*.	
scandalum patior . .	. . . . .	xiv. 27 = *a*	Matt. xiii. 57. Mark xiv. 29.
scio	vii. 11, ix. 30 = *rel.*	x. 42 = *rel.* xi. 32 = *rel.* xii. 12 (cognovi), 15 = *a*, xiii. 29 = *rel.* 32 = *df*, xv. 10 = *d*.	
non scio (nescio) . .	. . . . .	xi. 33, xii. 24, cf. *a*, xiv. 40 (ignoro).	Mark xiv. 71, non novi *a k*, nescio *d*.
secedo (abeo, &c.) . .	ii. 14 = *dff*$_1$.		
secreto	. . . . .	x. 10, xiii. 3 = *a*.	
secundum consuetudinem (sicut consueverat).	. . . . .	x. i.	
segrego (separo) . . .	xiii. 49 = *d*	. . . . .	*see* separo.
semino (sero)	vi. 26.		
sempiternus	. . . . .	xi. 14 = *a*.	
sensate	. . . . .	xii. 34 (sapienter) = *a*.	
separo	. . . . .	x. 9, cf. *af*	Matt. x. 35 = *ff*$_1$, xiii. 49 = *d*.
sermo (verbum) . . .	vii. 28, x. 14 = *rel.* xii. 37 *bis*.	viii. 32, ix. 10, x. 22, 24, xi. 29, xii. 13.	
serotinus	. . . . .	xi. 11 = *a*.	
serum	viii. 16, xiv. 15 = *ff*$_1$.	xi. 19 (sero *a*), xiv. 17 (sero *a*), xv. 42 (sero *n*).	Mark xiii. 35, verum vespera *cod.* (*but see* p. xcviii).
sessio	. . . . .	xii. 39 = *e*.	
si non (nisi)	v. 20.		
si quo minus (alioquin)	vi. 1, ix. 17.		
similitudo (parabola)	xiii. 3, 10, 13, 18, 24, 31, 33, 34 *bis*, 35, 36, 53 = *rel.*	xii. 1, 12, xiii. 28 = *a*.	
simulo	vi. 8 = *a b d f*, vii. 24 = *f*, 26, xi. 16 = *d* (*f*), xiii. 24 (simil- *cod.*).		
singularis (seorsum) .	xiv. 13.		

	St. Matthew.	St. Mark.	Exceptions.
singulis ... diebus (per diem).	. . . . .	xv. 6.	
solus cum solis . . .	. . . . .	ix. 2.	
solvo (destruo) . . .	. . . . .	xv. 29.	
specto (video, expecto) .	. . . . .	xv. 40.	
spero (expecto) . . .	xi. 3	xv. 43.	
spina (*ὀσφύς*, lumbus) .	iii. 4.		
spondeo (promitto) . .	xiv. 7.		
stipula (festuca) . . .	vii. 3, 4, 5.		
stupeo (metuo, &c.) . .	xiii. 54 (miror) . .	xvi. 6.	
subito (*see* continuo) .	. . . . .	ix. 8, xiii. 36 = *a e*.	
subsanno (cf. Tert. *adv. Jud.* 11).	. . . . .	xv. 32.	
substantia	. . . . .	ix. 49 (*οὐσία* for *θυσία*)	
summum	. . . . .	xiii. 27 (anguli *a*) = *d*.	
super	ii. 9 (supra), iv. 6 (in), vi. 19 = *f*, vii. 24, 26, ix. 2, x. 21, 24, cf. *rel.* xi. 29 = *rel.* xii. 18 = *rel.* xiii. 14 = *d*, xiv. 14, xv. 35 = *f*.	ix. 12 (*ἐπί*), x. 22, 24, xi. 7, 18 = *b d f*, xii. 17 = *a d*, 26 = *b*, xiii. 8 = *a*, 12, xiv. 35 = *rel.*	Matt. ix. 6 in, x. 27, 29, 34, xiii. 20.
super (compounds of)—			
superpono	. . . . .	viii. 23, x. 16, xv. 17, 36.	
superscriptio (inscriptio).	. . . . .	xv. 26.	
supersemino . . .	. . . . .	. . . . .	Matt. xiii. 25, supersemino *a b d*, semino *e k*.
supersum	. . . . .	viii. 19.	
suppedaneum . . .	v. 35 = *d*.	xii. 36 (scabellum), xiv. 15, *clerical error for* superterraneum.	
surdus (*κωφός*, mutus) .	xii. 22.		
suspendo	. . . . .	ix. 42.	
suspicio	. . . . .	viii. 24.	
sustineo (persevero, &c.)	vi. 24 (patior) = *ff*$_1$, x. 22, cf. d.	ix. 19, xiii. 13 = *d*.	
susum, a (a summo) .	. . . . .	xv. 38 (acutu *cod.*).	
symphoniacus (tubicen)	ix. 23 = *d*.		
taedium facere (molestus esse).	. . . . .	xiv. 6 (illic · aedium *cod. for* illi taedium.	
taedium pati	. . . . .	xiv. 33 (taedere *f*, acediari *a*).	
talis	. . . . .	ix. 37 (hujusmodi).	
tamquam	. . . . .	xii. 31 = *a*, 32 = *rel.*	
tantus (*for* talis, cf. quantus *for* qualis).	ix. 8 = *b*. xiii. 32 = *a*.		
te (*for* teipsum) . . .	. . . . .	xii. 31, 32.	
tego (operio, *see also* circumtego, &c.).	viii. 24.		
tenebrico (obscuro).	. . . . .	xiii. 24 (cf. contenebricavit *d*, tenegavit *e*).	

	St. Matthew.	*St. Mark.*	*Exceptions.*
testimonium dico (testor).	. . . . .	xiv. 56 = *d*.	
tinguo (intingo) . . .	. . . . .	xiv. 20.	
torcular	. . . . .	xii. 1 = *a i*.	
totus (omnis, universus).	ii. 3, iii. 5, iv. 23 = *rel.* 24 = *rel.* ix. 26 = *d*.	xi. 18 = *a*, xiv. 9, 55 (sotum *cod.*) = *a*, xv. 1.	
totum, in (omnino) . .	v. 34.		
trans	. . . . .	x. 1 = *f ff*$_2$.	
transeo (praetereo) . .	v. 18 = *d*, viii. 28 = *rel.* ix. 9 = *rel.*		
transferre se	viii. 34, xi. 1, xiii. 53 (*without* se).		
transgredior	xii. 9.		
translatio (transmigratio).	i. 17.		
tremor	. . . . .	xvi. 8.	
triduo (in tribus diebus, *see also* postriduum).	. . . . .	xv. 29 = *n*.	
vacuus (otiosus) . . .	xii. 36 = *d*.		
valetudo (languor, &c.).	iv. 23, ix. 35, x. 1 (cf. Mark iii. 15 *e*).	. . . . .	Matt. viii. 17.
vallum	. . . . .	xii. 1 (saepes).	
vas (alabastrum, ampulla)	. . . . .	xiv. 3.	
vehementius (magis) .	. . . . .	x. 26.	
velut	. . . . .	ix. 26.	
venio de (exeo, egredior de).	. . . . .	xi. 19.	
venio (*in phrase* tempus veniet *for* sit).	. . . . .	xiii. 33.	
venturus	. . . . .	x. 30 = *a b d*.	
vester, *peculiar use of* .	. . . . .	ix. 42 = *a*.	
vestimentum	v. 40 (pallium) = *d*, ix. 20 = *rel.* 21 = *rel.*	xiii. 16 = *a*, xiv. 63 = *rel.* xv. 20 = *d*, 24 = *d n*.	Matt. vi. 25 indumentum, 28 vestitus, vii. 15.
vestio (induo, &c.) . .	vi. 31	xv. 17, 20.	
veto (prohibeo) . . .	. . . . .	ix. 38, 39, x. 14.	
vim patior	xi. 12 = *f ff*$_1$.		
vinarius (potator) . .	xi. 19.		
vincio (alligo)	xii. 29 (vincat *cod.*), xiv. 3.		
vires	. . . . .	xii. 30 = *a b ff*$_2$ *i*.	
visus est (apparuit) . .	. . . . .	ix. 4 = *a*.	
vitis	. . . . .	xiv. 25 (visis *cod.*) = *d f*.	
unguento (*verbo*) . . .	. . . . .	xiv. 8.	
unusquisque (omnes) .	. . . . .	xii. 44, xiii. 34 (quisque = *a e*).	
volatilia (volucres, aves)	vi. 26 = *rel.* viii. 20, xiii. 4, 32.		
voluto (advolvo) . . .	. . . . .	xv. 46.	
usque modo	xi. 12	. . . . .	Mark xiii. 19, cf. *d*.
usque nunc	. . . . .	xiii. 19.	
ut (ita ut)	. . . . .	viii. 25.	Mark ix. 26.
uxor (conjux)	i. 20 = *d*, Cypr. *Test.* ii. 7. (codd. LMB).		

It may be well to recall the plan on which the foregoing lists have been constructed. They do not profess to be exhaustive, though it is believed that many words will be found to be exhaustively treated. The main object has been to secure accuracy as far as they go, and to guard against conveying a false impression. It is with this view that a separate column has been made for 'exceptions,' and that special care has been taken to note any instances of agreement between *k* and the other texts that are at all of the nature of exceptions. What has been thus laid before the reader is not a sifted and digested list of words specially characteristic either of *k* or of the African text, but the rough materials for the formation of such a list. The process of defining more exactly the outlines of the African text must be left for a future occasion when what has been now done for *k* has been also done for *e* Cyprian and the other leading African authorities. It would be premature to commit ourselves to too positive conclusions, on the strength of what is as yet only a part of the evidence. At the same time there are a number of provisional conclusions which the reader will be able to draw for himself. It will not be difficult on the data before him to set down certain words and usages as really characteristic of *k*. If the number of instances is considerable, if the usage is consistent and the exceptions few, then we may be satisfied that we have found a really distinctive feature in the text that we are investigating. There are many points in which the induction will be sufficient for the area covered even without going any further. The use of two coordinate verbs for part. and finite verb, of 'cum' with subj. (in particular the phrase 'cum serum factum esset'), of 'fui' for 'eram,' of words like 'adoratio,' 'adoro,' 'claritas,' 'clarifico,' of the compounds of 'eo' (especially 'introeo' for 'intro'), of 'excludo' and 'expello' for 'eicio' (in the phrase 'excludere' or 'expellere daemonia'), of 'nequam' for 'malus,' of 'similitudo' for 'parabola,' all rest on a very broad basis, and a number of others in somewhat less degree. There are others that only need a widening of the evidence to be placed on such a basis: e. g. 'pressura' for 'tribulatio' only occurs once in *k*, and there are two exceptions in St. Mark, but when *e* and Cyprian are taken in there can be no question that the word is characteristically African. And there are yet others, where, by the nature of the case, we are confined to a single instance or to some one or two instances, in

regard to which we feel by an instinct derived from analogy, that the use probably is characteristic, though we cannot prove it: such would be, e. g. 'bucino' in Matt. vi. 2. On the other hand there are cases where the evidence does not admit of any generalization, where an impulse based on a few instances has to be suppressed in deference to the weight of the exceptions: thus, although there are a number of cases where *k* has a compound, and the European MSS. a simple verb, there is also a considerable list in which this relation is inverted, so that no general rule can be laid down: this opportunity may also be taken for putting in a caution that has not been otherwise expressly given, that, although *k* has several peculiar Graecisms both of construction and of vocabulary, the European MSS. have others which are not found in *k*, and neither family can be said to have an exceptional tendency towards them. In some cases, such as the forms 'absconsus' and 'absconditus,' and the uses of 'remitto' and 'dimitto' (though with *k* alone before us it might seem that there was a preference for 'remitto'), I have not as yet been able to discover any general principle, though I cannot help suspecting that such a principle exists: but on the whole these cases are fewer than might have been expected, and the broad distinctions of usage come out with considerable clearness.

If our lists are interrogated as to their bearing on two questions that have been previously raised, the homogeneity of the text of *k* in its different parts and the homogeneity of the African text in the two Gospels of St. Matthew and St. Mark, then I think we may reply in an affirmative not altogether without qualification. Broadly speaking the text of *k* shows the same characteristic peculiarities throughout; and, broadly speaking, the African text appears to have the same essential structure in St. Mark and in St. Matthew. But to each of these propositions there appear to be some minor exceptions. Some exceptions, indeed, are only apparent, and are due to the different contents of the later chapters of St. Mark and the earlier chapters of St. Matthew. Thus 'similitudo' occurs twelve times in St. Matthew, and only three times in St. Mark, but that is simply because the Greek equivalent only occurs those three times; to the best of my belief the word occurs nowhere in the quotations of Cyprian. In like manner 'pontifex' is frequent in St. Mark, and does not occur at all in St. Matthew, but the

interference of the high priests belongs to the later stages of the synoptic narrative. It is at first sight rather more remarkable that 'nequam' should be confined to St. Matthew, but its equivalent *πονηρός* is only found twice in St. Mark, in the chapter before that with which *k* begins. It is, however, interesting to observe that while the use of 'cum' with subj. and of two coordinate verbs (where the European texts have part. or abl. abs.) runs through both Gospels and all parts of *k*, the first use preponderates decidedly in St. Matthew, and the second in St. Mark. It is also remarkable that 'plebs' (for 'populus') and 'latenter' (for 'occulte,' 'tacite') are confined to the opening chapters of St. Matthew. Forms like 'intro' in Mark x. 23, 'tribulatio' in Mark xiii. 19, 24, are highly suspicious; and some suspicion attaches to the instances of 'occido' in St. Mark, 'languor' in Matt. viii. 17, and 'infirmitas' in Matt. x. 1. We have already seen reason to think that *k* does not present us with an absolutely pure form of the African text, and it is far from improbable that many of the exceptional uses noted in our lists are really traces of the process by which the primitive text became corrupted. I should not like to make too positive affirmations in regard to this, or in regard to the complete uniformity of the African text in St. Mark and St. Matthew; the subject is one that will be best reserved for further investigations.

§ 15. *The Palaeography and Orthography of* k.

The reader will at once be struck by the extraordinary blunders of the scribe, which will appear all the more remarkable from an examination of the MS. itself, which is written with great neatness, and evidently by a professional hand. The facsimile will show that the letters are firmly and clearly formed, and at the early date (5th century) to which the MS. is ascribed, when the specimens that have come down to us are all in bold capitals or uncials, there is no reason to think that its predecessors would be any less legible. And yet here are some of the monstrosities that have found their way into it[1]:—

St. Mark.

viii. 15. fregerit *for* precepit.
„ 19. eos in *for* cofini.
„ 34. fructum *for* crucem suā.
ix. 2. insefuit *for* inseruit? (duxit, ducit *rel.*).
„ 48. uerum in quo oritur *for* uermis non moritur.
„ 50. in illa uicem *for* in inuicem.
x. 7. inprobitas *for* haerebit ad.
xii. 16. in tribus *for* inscriptio.
„ 30. et sum *for* tuum.
„ 43. gazophylachinos *for* gazophylachium.
xiii. 14. ante profeta *for* a profeta.
„ 28. lat *for* iam.
„ „ neq · *for* tener.

St. Matthew.

ii. 13. sure et gadiume *for* surge et adsume.
v. 29. abrode aps te exredist tibi ut sicreat *for* abripe (?) aps te expedit tibi ut pereat.
„ 39. aterram *for* alteram.
vi. 22. corrupta *for* corporis tui.
„ 23. titum corruptum *for* totum corpus tuum.
vii. 15. uestitum tum *for* uestitu ovium.
viii. 21. isgentibus *for* discentibus.
xiii. 6. solo autem mortu *for* sole autem orto.

[1] Hitherto, in the portion of the Introduction for which I am responsible, *j* has been used for *i*, and *v* for *u*. The reason was that a large amount of collation was involved with editions of the last century in which these forms were adopted; and it seemed pedantic to change them where there was no guarantee of minute accuracy in other respects. In this section, and in the part that has not fallen to my share, it was more important to represent the text of the MS. exactly as it is.

St. Mark

xiii. 35. gallorum gallo *for* gallorum cantu.
xiv. 7. uobis eritis *for* uolueritis.
„ 58. siut *for* istut.
„ 66. regnus *for* petrus.
xv. 9. nuptis *for* uultis.
„ 16. continuo gentes tam cohortes *for* colligunt totam cohortem (?).
„ 17. coram. onam ex ponis *for* coronam ex spinis.
„ 20. inrisus *for* inridẽ (?).
„ 34. helianm et zaphani *for* heli lama zapthani (?).
„ 38. acutu *for* a susū.
xvi. 9. et qui cum puero *for* eis qui cum petro (*see facsimile*).

St. Matthew.

xiii. 15. cor pori huius et auricula peius obtura *for* cor populi huius et auriculas eius obtura.
„ 44. absconsum sacro *for* absconso in agro.
„ 49. malis medise bustorum *for* malos de medio iustorum.

A few strange-looking combinations are simply due to imperfect correction, the marks of deletion being omitted. Such would be Mark xiii. 2 'alium | ut,' Matt. viii. 10 'autem disset autem,' ix. 36 'fuiterunt.' [The vertical stroke in the first of these instances and in what follows, is used to indicate the end of a line in the MS.].

Besides absolutely senseless barbarisms like most of the above, there are a number of instances where the word or phrase has more general resemblance to Latin, but is clearly wrong as it stands, and has arisen from confusion with some other word or phrase of similar appearance. Some specimens may be given, and others will be found among the examples of interchange of letters below.

St. Mark.

viii. 28. uere *for* uero.
ix. 1. uenisse *for* ueniens.
„ 22. super *for* saepe.
„ 50. panem *for* salem.
x. 11. dixerit *for* duxerit.
„ 48. comperiebant *for* corripiebant.

St. Matthew.

ii. 13. fugit *for* fuge *or* fugito.
v. 20. nequae *for* uestra.
„ 32. putem *for* autem.
„ 40. te tuum *for* tecum.
vii. 16. suis *for* uuas.
„ „ tribus *for* tribulis.
viii. 27. obaudientes *for* obaudiunt ei.

St. Mark.

xi. 13. filia *for* folia.
„ 13. nomen *for* non enim.
xii. 10. ipsam *for* istam.
„ 22. si mulier *for* similiter (?).
xiii. 22. potentia *for* portenta (?).
„ 29. ut *for* ita (?).
xiv. 7. ubicum *for* uobiscum.
„ 21. dico *for* de eo.
„ 22. illi monet *for* illo omnes.
„ 28. praecedamus *for* praecedam uos.
„ 55. facta *for* falsa.
„ 65. clarificabant *for* colaphizabant.
„ 68. editis *for* dicis (?).
xv. 8. custodiam *for* custoditum.
„ 21. nomen *for* pater.
„ 36. spoliam *for* spongiam.

St. Matthew.

viii. 28. demonia et *for* demoniaci.
„ 33. fugarunt *for* fugerunt.
ix. 13. dicite *for* discite.
„ 22. uniuersus *for* conuersus.
„ 33. moses *for* mutus.
„ 36. quaestiones *for* quasi oues.
x. 21. sibi *for* fili.
xi. 20. longe *for* non.
„ 25. abscondis iusta *for* abscondisti ista.
xii. 25. dimissa *for* diuisa.
„ 26. abis *for* stabit.
„ 40. itaque *for* ita.
„ 42. quae *for* quia.
„ 45. pecora *for* peiora.
xiii. 5. exciderunt *for* caeciderunt (?).
„ „ habent *for* habebant.

Some of these corruptions were produced by the simple dropping of letters, of which a fuller collection of examples shall now be given. Larger omissions will be dealt with when we come to speak of the Greek text to which *k* is related. The letter or letters omitted are placed in square brackets. The dropping of one of two doubled letters or syllables forms a separate class.

Omission at the beginning of a word (Aphaeresis):—

(*a*) *Single letters.*

St. Mark.

xiii. 28. [a]dgnoscitis.
xiv. 13. [a]quae.

St. Matthew.

viii. 12. [pl]oratio.
xiii. 42. [e]t.

(*β*) *Syllables.*

xiii. 5. [re]spondens.

v. 35. [es]t.

Omission at the end of a word (Apocope):—

(α) *Single letters.*

St. Mark.

xii. 40. domo[s].
xiv. 7, 24. illi[s].
„ 34. es[t].
„ 41. manu[s].
xv. 41. esse[t].

St. Matthew.

ii. 6. es[t].
iii. 4. illi[s].
v. 4. qui[a].
„ 24. tu[o].
ix. 15. illi[s].
xi. 16. simili[s].
xii. 33. au[t].
„ 38. farisaei[s].
xiii. 11. qui[a].
„ 57. illi[s].
xv. 23. pos[t].

(β) *Syllables.*

vi. 24. ne[mo].
„ 29. quomo[do].
ix. 6. dimitte[re] *or* dimitte[ndi].

Omission in the middle of a word (Ellipsis):—

(α) *Single letters.*

St. Mark.

x. 21. in[t]uitus.
xiii. 27. ele[c]tos.
„ „ su[m su]um.
„ 28. di[s]cite.
xiv. 32. a[d]oru (-ro).
xv. 29. cap[i]ta.
„ 35. aieba[n]t.
„ 38. e[s]t.
„ 44. mort[u]us.

St. Matthew.

v. 33. t[u]um.
vi. 2. fac[i]tis.
vii. 15. cau[e]te.
„ 21. intro[i]uit (-bit).
ix. 1. transf[r]etauit.
„ 17. no[u]um.
x. 23. fueri[n]t.
xiii. 32. adol[e]uerit.
xv. 23. obse[c]rauerunt.

(β) *Syllables.*

xiv. 18. manduca[re]nt.
„ 72. re[me]moratus.
xv. 29. blasfema[ba]nt.

v. 19. uoca[bi]tur.
vii. 16. tribu[li]s.
xiii. 5. habe[ba]nt.
„ 15. pori (populi).
xv. 31. clarifica[b]ant.

Omission of one of two doubled letters (Haplography):—

St. Mark.
ix. 50. fatu[u]m.
x. 14. illi · s · inite (illis sinite).
xiv. 11. op[p]ortune.

St. Matthew.
vi. 18. uideamini [i]eiunantes.
xiii. 31. simile [e]st.

Corresponding to these instances of omission are others of addition or insertion. The addition of the aspirate will be treated under 'Orthography.' The intrusive letter or syllable is bracketed.

Addition at the beginning or end of a word (Prosthesis):—

(*a*) *Single letters.*

St. Mark.
ix. 43. si[c] scandaliz.
xii. 25. angeli[s].

St. Matthew.
i. 18. ioses[f].
ii. 15. uocaui[t].
iii. 3. eremo[s].
iv. 10. illi[s].
„ 17. dicere[m].
vi. 31. [s]edemus.
vii. 3. oculo[s].
„ 17. bona[s].
xi. 30. sarcina[s].
xii. 12. [i]oue.
xiii. 30. ambo[s].
„ 40. ergo[n].
„ 45. quaerenti[s].
„ 52. thensauro[s] suo[s]: [*perhaps this should stand,* cf. *d* thensauris suis].

(*β*) *Syllables.*

iv. 15. [pa]terra.
ix. 33. numquam[ne].

Insertion in the middle of a word (Epenthesis):—

[As a rule instances are not given where the correction has been made in the MS. itself.]

(*a*) *Single letters.*

St. Mark.

x. 17. ui[c]tam.
,, 38. bib[i]o.
xii. 37. audi[t]ebat.
xiii. 29. for[e]ibus.
,, 30. quo[d]ad usque.
xiv. 30. negaui[t]s (-bis).
,, 46. inicierunt (iniecerunt).
xv. 36. uid[i]eamus.

St. Matthew.

i. 10. i[b]ossiam.
iv. 18. andrea[n]m.
,, 25. decap[i]oli.
v. 27. au[i]distis.
,, 29. exredist (expedit).
,, 30. u[i]num.
ix. 18. ueni[t]ens.
x. 5. ei[u]s.
,, ,, dic[i]ens.
xiii. 7. spin[e]ae.
,, 12. au[t]feretur.
,, 15. grau[i]a.
,, 52. profer[e]t.
xiv. 3. herodi[t]atem (-diadem).

[For the spelling of posttulo, baptizio, scandalizio, and for cases of aspiration, see Orthography.]

(*β*) *Syllables.*

St. Mark.

xii. 15. tempt[as]tatis.
,, 40. ab[in]undantius.

Doubling of letters, syllables, or words written singly (Dittography):—

(*a*) *Single letters.*

St. Mark.

viii. 21, 22. intellegitis | [Set].
ix. 42. in mare[m] missus.
x. 26. saluari[i].
,, 49. clam[m]at.
xv. 36. ac[c]eto.
,, 38. cons[s]cissum.

St. Matthew.

viii. 20. cae[ae]li.
,, 28. trans[s]ire.
ix. 18. filia[m] mea.
x. 2. apost[t]olorum.
xiii. 6. autem [m]ortu (orto).
xv. 21. partes [s]tyri.
,, 32. manē | te et (manent et).

(β) *Syllables.*

St. Mark.

viii. 33. uade[de].
x. 23. [de]difficulter.
xiii. 14. uideritis[tis].
xiv. 26. dixisset[et].
xvi. 5. intro[intro]issent.

St. Matthew.

vi. 16. sicut[ut].
,, 24. [sust]sustinebit.
vii. 23. ini[n]quitatem.
xi. 3. spe | [pe]ramus.

(γ) *Words.*

St. Mark.

viii. 23. et et.
,, 25. manus manus.
ix. 48. ubi ubi.
,, 50. fatum. | fatum (fatuum).
x. 31. et primo et primi.
xi. 17. et dicebat. | et dicebat.
xii. 24. neque neque
xv. 27. unun unum.

St. Matthew.

v. 39. nequam nequam.
vi. 8. uester uester.
,, 16. conse | cuti consecuti.
,, 32. uester | uester.
vii. 6. neque neque.
xii. 29. quis introire quis in | troire.
xiii. 2. ita | ut ita ut.

Transposition (Metathesis):—

(α) *Letters.*

St. Mark.

ix. 45. et (te).
xv. 35. daerant (aderant).

St. Matthew.

ii. 13. sure et gadiume (surge et adsume).
vii. 25. uenit (uenti).
viii. 16. opluterunt (optulerunt).
xi. 21. uirtus et (uirtutes).

(β) *Words.*

xiii. 2. in nauem ascenderet et [omnis turba] (*sic in cod.*) et sederet et ō | nis turba ad litus stabat.
,, 17. audierunt—uiderunt.

Many of these points are from a palaeographical point of view of secondary importance. Such phenomena are found alike in all MSS. in greater or less degree. And yet even here there are certain features

which appear to be specially characteristic of the MS.—the tendency to the omission and accretion of final *s*, the intrusion of *i* (notably exemplified in the uniform spelling of baptizio, baptiziator, scandalizio), and the confusion of imperfects and presents which seems to be most easily accounted for by the dropping out of letters through a kind of homoeoteleuton. These things have their interest, which would be increased by the production of analogous cases from other MSS. But a more immediate significance attaches to the study of the process of corruption as it affects particular letters. Palaeographically this should give us the best clue to the vicissitudes through which the text of the MS. has passed. We proceed then to enquire to what confusions each letter taken singly is most liable. It will not follow that the confusion is one of sight: sometimes it will be a confusion of sound caused by the habitual pronunciation, sometimes a mechanical assimilation, or the like; and yet on the whole errors of sight will preponderate, and when several examples are put together it will not be difficult to see where they may be assumed. The letters that appear to be most liable to interchange are the following. Less attention has been given to those phenomena that are common in other MSS.

A = E.

St. Mark.
xi. 14. maladixit.

St. Matthew.
iii. 3. parata (parate).
viii. 33. fugarunt (fugerunt).

A = O.

St. Mark.
x. 49. esta.
xii. 41. quomoda.
xiii. 4. signa (?).

St. Matthew.
xiii. 33. quaadusque.

A = S.

St. Mark.
ix. 49. omnia (omnis).

A = OS.

St. Matthew.
x. 5. ista (istos).

A = US.

St. Matthew.
xi. 19. uinaria (uinarius).

AE = A.

St. Matthew.
xii. 31. blasfemiae.

AE = E.

St. Mark.
xii. 17. redditae.
xiv. 15. sterranaeum (*prob. for* superterraneum).

St. Matthew.
i. 23. interpraetatum.
ii. 8. renuntiatae.
iii. 10. saecuris.
v. 3, 6, 7, 9, 10, baeati.
„ 4, 8. baeti.
„ 15. nequae.
vi. 17. unguitae.
viii. 4. tae.
„ 26. haestis (estis).
x. 7. praedicatae.
xiii. 4, 8. caeciderunt.
xv. 30. saecum.

AE = IA.

St. Matthew.
xii. 42. quae (quia).

B = H.

St. Matthew.
i. 4. Nabassom.

B = I.

St. Matthew.
xiii. 49. bustorum.

B = P.

St. Mark.
xiv. 3. lebrosi.

St. Matthew.
viii. 2, x. 8, xi. 5. lebrosus.
viii. 3. lebra (*as neut. plur.*)

B = R.

St. Matthew.
xii. 14. exiebunt.

B = U.

St. Mark.
xiv. 70. negabit.

St. Matthew.
v. 26. nobissimum.
x. 22. salbabitur.

[There are probably other instances.]

BUS = HUIC.

St. Matthew.
xii. 45. nationibus (nationi huic).

C = E.

St. Mark.
x. 10. cum (eum).
xiv. 21. dico (de eo).

C = EI.

St. Matthew.
vi. 34. dic (diei).

C = G.

St. Mark.
ix. 2. sicura (figura).
xv. 22. culgotham.

St. Matthew.
xiii. 44. sacro ([in] agro).

C = I.

St. Matthew.
xii. 45. pecora (peiora).

C = S.

St. Mark.
xv. 38. acutu (a susū).

C = T.

St. Mark.
xi. 21. devocasti (devotasti).
xiv. 3. piscicae.
„ 6. illic · eadium (illi taedium).

St. Matthew.
v. 18. loca (iota).
vi. 4. sic (sit).
„ 26. discatis (distatis).

D = I.

St. Matthew.
i. 12. dechonias (Iechonias).

D = L.

St. Matthew.
vii. 13. data (lata).
x. 3. barthodomaeus.

D = P.

St. Matthew.
v. 29. abrode (abripe?).

D = S.

St. Mark.
ix. 22. det (set).

D = T.

St. Mark.
viii. 19. quod (quot).

St. Matthew.
iv. 6. mandauid (-uit).
vi. 10. veniad.

D = X.

St. Mark.
xvi. 6. didit (dixit *or* dicit).

E = A.

St. Mark.
ix. 1. quidem (quidam).
xi. 15. menses (mensas).
xv. 42. cene pure.

E = AE.

St. Mark.
xii. 17. } que.
xv. 41 *bis* }

St. Matthew.
vi. 30. modice.
viii. 26. pusille.
x. 9. es (aes).
„ 15. sodome (k^2) et gomore (Sodomae [cf. xi. 24] et Gomorae).
xi. 21. facte (factae).

E = C.

St. Mark.
viii. 19. eos in (cofini).
xiv. 53. ferebas (scribas).

St. Matthew.
ii. 16. seeundū (secundum).
ix. 1. } eum (cum).
xiii. 48. }

EB = CH.

St. Matthew.
x. 4. ebananaeus (Chananaeus).

E = DI.

St. Mark.
viii. 34. exit (dixit).

E = F.

St. Matthew.
x. 3. aleaei (Alfaei).
„ 21. eratrem (fratrem).

E = I.

St. Mark.
ix. 32. temebant (timebant).
xii. 16. ille (illi).
xiii. 1. proderet (prodiret).
xiv. 53. ferebas (scribas).

St. Matthew.
vii. 17. facet (facit).
„ 19. excedetur (excidetur).
viii. 28. seue (saeui).
x. 22. odebiles (odibiles).
xii. 10. se (si).
„ 34. potestes (potestis).

E = IT.

St. Matthew.
viii. 18. uisse (uissit).

E = O.

St. Mark.
viii. 28. uere (uero).
x. 48. mulge (multo).
xiv. 25. bibere (bibero).

St. Matthew.
vi. 28. quemodo.
ix. 2. bone.
xi. 8. mellib. (mollibus).
„ 11. ille (*prob. for* illo).
xii. 18. que (quo).
xv. 21. fidenis (Sidonis).

E = S.

St. Mark.
x. 22. multae diuitias.

E = T.

St. Mark.
ix. 26. uelu emortuus (uelut mortuus).
xii. 31. eam quam (tamquam).
xiii. 35. uerum (utrum? *Tisch.*).
xvi. 9. puero (Petro).

St. Matthew.
v. 45. iuseos (iustos).

ET = EST.

St. Mark.
xii. 37.

ET = SI.

St. Matthew.
ix. 21.

F = C.

St. Mark.
viii. 34. fructum (crucem suā).

F = PH.

The consistent usage to which no exceptions have been noted.

F = PL.

St. Matthew.
v. 45. fuit (pluit).

FR = P.

St. Matthew.
v. 12. fratres (patres).

F = S.

St. Mark.
xiv. 1. infidiis (insidiis).
„ 53. ferebas (scribas).

St. Matthew.
v. 13. fallietur (salietur).
xii. 25. deferitur (deseritur).
xiii. 23. feminatur (seminatur).
xv. 21. fidenis (Sidonis).

G = C.

St. Mark.
xv. 22. galuariae (Caluariae).

St. Matthew.
x. 21. negabunt (necabunt).

G = T.

St. Mark.
x. 48. mulge (multo).
xiv. 66. regnus (Petrus).

HI = LU.

St. Mark viii. 36. hicre fecerit (lucre fecerit).

H = D.

Matt. v. 33. hictum (dictum).

I = E.

St. Mark.

xi. 29. respondite (-dete).
xii. 8. uiniam (uineam, *not* vv. 1, 9).
„ 38. cauite (-uete).
xiii. 27. colligit (-get).
xiv. 21. dico (de eo).
xv. 20. purpuria (-rea).
„ 30, 32. cruci (cruce).

St. Matthew.

i. 17. generationis (-nes).
v. 25. beniuolus (bene-).
„ 33. reddis (-des).
vii. 22. uirtutis (-tes).
„ 23. recidite (recedite).
viii. 32. illi (ille).
ix. 12. audissit (-set).
„ 13. uocari (-re).
xiii. 33. simili (-le).
xiv. 1. herodis tethrarchis(-des -ches).
xv. 28. fidis (fides).

I = L.

St. Matthew.

x. 3. iebbaeus (Lebbaeus).

I = O.

St. Mark.

xi. 13. *bis* filia (folia).
xii. 1. fidis (fodit).
„ 14. dices (doces).
„ 33. hilocaustomatis (holo-).
xiii. 5. pseudiprofetae (pseudo-).
xiv. 71. deuitare (deuotare).

St. Matthew.

ii. 8. adirem (adorem).
vi. 23. titum (totum).
vii. 2. quicumque (quo-).
„ 17. bonis (bonos).
„ 29. dicens (docens).
x. 25. quimodo (quomodo).
xiii. 49. malis (malos).
xiv. 7. iureiurandi (-do).

I = S.

St. Mark.

x. 4. mosei (Moses).
xiii. 21. ii (*corrected to* si).

St. Matthew.

vi. 18. abicondito.
vii. 21. ii (is).
xiii. 19. ieminatu (seminatū).

I = T.

St. Matthew.

viii. 6, xii. 48 ei (et).

I = U.

St. Mark.

x. 11. dixerit (duxerit).

St. Matthew.

vii. 17. fructis (fructus).
„ 26. illi (illū).
xii. 38. uolimus.

II = I.

St. Matthew.
ii. 1. magii.
v. 30. abi | ice.

INP = HAER.

St. Mark.
x. 7. inprobitas (haerebit ad).

L = I.

St. Matthew.
v. 18. loca (iota).

L = T.

St. Mark.
xiv. 3. belhaniam (Bethaniam).

M = N.

St. Mark.
ix. 36. im medio.
xiv. 9. im memoriā.

St. Matthew.
xiii. 47. im mare.

M = NT.

St. Matthew.
xiii. 54. stuperem.
xiv. 5. habebam.

M = RII.

St. Matthew.
ix. 37. operam (operarii).

M = U.

St. Mark.
xv. 24. dimiserunt (diuiserunt).

N = M.

St. Matthew.
v. 28. ean (eam).

N = R.

St. Mark.
x. 15. neceperit (receperit).
xiii. 18. adunate (adorate).
xiv. 66. regnus (Petrus).

N = S.

St. Mark.
xv. 7. seditionis (seditiosis).

N = U.

St. Mark.
x. 40. nobis (uobis, cf. *f*, &c.).
xv. 9. nuptis (uultis).

St. Matthew
vi. 25. indnatis (induatis).
xii. 10. nt (ut).

O = A.

St. Mark.
xv. 35. helion (Helian).

O = E.

St. Matthew.
xiii. 6. solo (sole).

O = I.

St. Mark.
xiii. 9. illos (illis).
„ 13. hoc (hic).
xiv. 18. quo (qui).
xv. 17. ponis (spinis).

St. Matthew.
vii. 21, xi. 14. quo (qui).
xiii. 27. zozania (zizania).

O = U.

St. Mark.
viii. 38. filios (filius).
ix. 31. manos (manus, but see p. c, above).
„ 42. de pusillos uestros.
xiv. 6. bono (bonū).
„ 54. com (cum).

St. Matthew.
v. 22. fatoe (fatue).
„ 29. oculos tuos (oculus tuus).

P = A.

St. Matthew.
v. 32. putem (autem).

P = C.

St. Matthew.
xiii. 35. absponsa (absconsa).

P = L.

St. Mark.
xv. 9. nuptis (uultis).

P = R.

St. Matthew.
i. 5. pacham (Racham).
xii. 39. quaepit (quaerit).

P = S.

St. Mark.
ix. 50. panem (salem).

St. Matthew.
vi. 22, 23. corruptum (corpus tuum).
xiii. 15. auricula peius (auriculas eius).

P = T.

St. Mark.
viii. 36. depriment | et (detrimentet?).

P = IR.

St. Matthew.
v. 22. pascitur (irascitur) [Cod. Claromont. *has the same corruption in the quotation of this passage by Irenaeus*, Adv. Haer. ii. 32. 1.]

Q = C.

St. Mark.
xiv. 32. qui (cui).

QU = C.

St. Matthew.
xiv. 4. liquet (licet).

QU = CIU.

St. Matthew.
xiv. 13. quitatibus (ciuitatibus).

QU = UI.

St. Matthew.
ii. 12. quam (uiam).

R = L.

St. Matthew.
i. 5. sarmon (salmon).

R = N.

St. Mark.
xiv. 31. dicere (dicens? cf. $c\,ff_2$).

R = P.

St. Mark.
viii. 15. fregerit (precepit).
xiv. 58. rostriduum (postriduum).
„ 66. regnus (Petrus).

St. Matthew.
v. 29. exredist (expedit).
vi. 22, 23. corruptum (corpus tuum).
xiii. 15. pori (populi).

R = S.

St. Mark.
xii. 17. runt (sunt).

S = D.

St. Mark.
x. 7. inprobitas (haerebit ad).

S = E.

St. Mark.
ix. 50. condistis (condietis).
xiii. 17. quas (quae).
xv. 40. ds (de).

St. Matthew.
vii. 12. profetas (-tae).

S = F.

St. Mark.
viii. 19. eos in (cofini).
ix. 2. sicura (figura).
„ 3. sullo (fullo).
xii. 15. sictam (fictam).
xiv. 4. sactum (factum).
xv. 46. ioses (Iosef).

St. Matthew.
i. 20. soli (fili).
xiii. 22. sit (fit).

S = I.

St. Matthew.
v. 28. sam (iam).

S = O.

St. Matthew.
vii. 23. quisperamini (qui operamini).

S = T.

St. Mark.
viii. 37. dabis (dabit).
ix. 1. adstans (adstant).
x. 14. saluum (talium).
xi. 33. respondens (respondent *for* responderunt?).
xii. 1. fidis (fodit).
„ 13. circumueniens (uenirent?).
„ 14. pertines (-net).
xiv. 25. uisis (uitis).
„ 33. es (et).
„ 55. sotum (totum).

St. Matthew.
ix. 18. suam (tuam).

S = X.

St. Matthew.
iv. 18. iusta (iuxta).

SEC = PSE.

St. Matthew.

vii. 15. seculo | profetis (pseudo profetis).

SIC = PE.

St. Matthew.

v. 29. sicreat (pereat).

T = C.

St. Matthew.

viii. 7. turabo (curabo).

T = D.

[T *is regularly used for* D *in words like* aliquit, set, quit, aput, illut, istut, &c. *and in compounds like* atclamo. *Some exceptions have been noted*, e. g. illud Mark xi. 2, quid Mark xii. 15, xv. 12? (*where it is followed immediately by* quot, illut), xiv. 63, 64, quod Mark xii. 28, 42, xiv. 36, Matt. ii. 17 (*not* 16), [num] quid Matt. viii. 29, adclamabant Mark xv. 14 (*not* 13): *and there are probably not a few others.*]

St. Matthew.

xiv. 3. heroditatem (Herodiadem).

T = E.

St. Mark.

viii. 34. fructum (crucem suam).

T = L.

St. Matthew.

i. 23. emmanuet (Emmanuel).

T = N.

St. Matthew.

x. 11. digtus (dignus).

T = S.

St. Mark.

x. 43. etse (esse).
xi. 13. estet (esset).
„ 18. totut (totus).
xii. 34. et (es).

St. Matthew.

ii. 4. scribit (scribis).
iv. 6. offendat (-das).
v. 26. exibit (-bis).
„ 28. tuo (suo).
vi. 5. erit (eris).
vii. 2. menti (mensi).

T = SE.

St. Mark.

x. 5. est (esse).

TA = ER.

St. Matthew.
xiv. 13. destatum (desertum).

TE = EC.

St. Matthew.
vi. 29. quiante (quia nec).

TNE = ENS.

St. Matthew.
vii. 19. facitne (faciens).

TU = C.

St. Matthew.
v. 40. tuum (cum).

U = A.

St. Mark.
xiii. 14. desolutionis (desolationis).

St. Matthew.
xiii. 8. dabunt (dabant).

U = B.

St. Mark.
x. 15. introiuit (-bit).
xiii. 24. tenebricauit (-bit).
xiv. 1. uiduum (biduum).
„ 30. negauits (negabis).

St. Matthew.
i. 21. saluauit (-bit).
iv. 6. mandauid (-bit).
vii. 3. trauem (trabem).
„ 21. introiuit *bis* (introibit).
xii. 19. clamauit.
„ 20. collocauit (collucabit?).
„ 37. iustificaueris (-beris).
condemnaueris (-beris).
„ 42. damnauit (-bit).
[*There are probably other examples.*]

U = E.

St. Mark.
xii. 32. ut (et).

St. Matthew.
vi. 33. apponuntur (-nentur).
xv. 32. ut (et?).

U = H.

St. Matthew.
xiii. 26. uerba (herba).

U = I.

St. Mark.
ix. 18. colludit (collidit).
x. 14. saluum (talium).
xiii. 29. ut (ita).
xiv. 54. munistris (ministris).

St. Matthew.
iv. 25. populu (-li).
vii. 22. multu (-ti).
viii. 28. nimus (nimis).

U = N.

St. Mark.
x. 8. dno (duo).
xii. 32. nnus (unus).

U = O.

St. Mark.
ix. 22. putes (potes).
„ 41. putauerit (pot-).
xii. 5. alius (alios).
xiii. 18. adunate (adorate).
„ 24. fulgurem (fulgorem, *or possibly* fulgur).
xiv. 32. aoru (adoro).

St. Matthew.
v. 29. tutum (totum).
x. 1. immundus (-dos).
xii. 45. alius (-os).
xiii. 6. mortu (orto).
xv. 20. inlutis.

U = LI.

St. Mark.
ix. 3. quaua (qualia).

U = TI.

St. Matthew.
v. 43. ubi (tibi).

UI = IU.

St. Matthew.
viii. 18. uisse (iussit).

X = R.

St. Mark.
xiii. 13. exitis (eritis).

X = XS.

St. Mark.
xv. 17. ex ponis (ex spinis).
„ 20. expoliaverunt.

XS = X.

St. Mark.
xi. 2. sexs.

Y = I.

St. Mark.
x. 47. myserere.

St. Matthew.
xi. 21. sy.

It is true that most of these confusions may be paralleled e.g. in Hagen's *Gradus ad Criticen*. There is, however, one defect in that otherwise admirable work. A fuller account should have been given of the MSS. on which it is based. Their date and the character of their handwriting are among the first conditions of the critical problem. But it is clear enough from internal evidence that the *Glossaries* of which Dr. Hagen has made use belong as a body to a considerably later date than the Codex Bobiensis. That being so, the problem becomes an entirely

different one. As soon as minuscules come in the possibilities of corruption are largely multiplied. But, the Codex Bobiensis belongs to what is still the age of uncials when the range of possible confusions is far more limited. It is important to keep this distinction well in mind.

There is, however, another authority more directly relevant to the enquiry before us than Hagen. In the famous Prolegomena to his edition of Vergil (Leipzig 1866), Ribbeck has collected and tabulated, much on the same plan as that which has been adopted above, the confusions of letters which occur in all the leading MSS. of Vergil[1]. These, as is well known, belong to the period of capital and uncial writing, and so would seem to supply exactly the parallel for which we are in search. There are, however, two important deductions which prevent the parallel from being quite so apt as it may seem. (1) As will be seen on examination the letters that are most freely interchanged in the Vergil MSS. are not the same as those which have been most liable to corruption in *k*. To a considerable extent no doubt the two sets of tables coincide, but the Vergilian parallels fail us just at the point where they are most needed and where the corruptions in *k* are most characteristic and important. The clearest way to exhibit the extent to which the changes of letters in the MSS. of Vergil may be used to illustrate those in the Bobbio Fragments will be to place side by side the cases in which a parallel is or is not supplied by the one to the other. Ribbeck distinguishes between changes which he regards as coming under the head of 'Grammar' (i.e. phonetic confusions as represented in writing) and those which are rather errors of sight, or which are otherwise more directly incidental to the process of transcription. The first are marked 'gr.'

Parallel.	*Not Parallel.*
A = E (gr.).	A = OS.
= O.	= US.
= S.	AE = IA.
AE = A, E (gr.).	
B = H.	B = I.
= P (gr.).	BUS = HUIC.
= R.	

[1] I owe this reference to Ribbeck, whom I ought not to have overlooked, to my friend Prof. Nettleship.

Parallel.	*Not Parallel.*
B = U (gr.).	
C = E.	C = EI (perhaps for E).
= G (gr.).	
= I.	
= S.	
= T.	
D = I.	D = L.
= P.	= X.
= T (gr.).	
E = A (gr.).	E = IT.
= AE (gr.).	
= C (above).	ET = EST.
= I.	= SI.
= O.	
= S.	
= T.	
F = PH (gr.).	F = C.
	= PL.
	= S.
	FR = P.
G = C (gr.).	
= T.	
	H = D.
	HI = LU.
I = E (above).	I = O.
= L.	INP = HAER.
= S.	
= T.	
= U.	
II = I.	
L = I (above).	
= T.	
M = N.	M = RII.
= NT.	
= U.	
N = MR (above).	N = US.
= S.	
= U.	
O = A (above).	O = I.

Parallel.	*Not Parallel.*
O = E (above).	
= U (gr.).	
P = C (above).	P = A.
= L.	= IR.
= R.	
= S.	
= T.	
Q = C (gr.).	QU = CIU.
QU = C (gr.).	= UI.
R = L.	
= I.	
= P (above).	
= S.	
S = D.	S = F.
= E (above).	= O.
= I (above).	SEC = PSE.
= T.	SIC = PE.
= X (gr.).	
T = C (above).	T = SE.
= D (above).	TA = ER.
= E (above).	TE = EC.
= L (above).	TNE = ENS.
= N.	TU = C.
= S (above).	
U = B (gr.).	U = E.
= H.	= TI.
= N (above).	UI = IU.
= O (gr.).	
= LI.	
	X = R.
	= XS.
	XS = X.
Y = I (gr.).	

To many of the examples placed in the right hand column, as not finding parallels in the Vergil MSS., no importance can be attached. Such would be especially the instances of two or three letters combined. In some cases, though the whole combination is not found, a part of it is

found (e. g. there is no instance of BUS=HUIC, but B=H and S=C and if badly written might =IC, and though there is no instance of M=RII there *are* instances of M=RI, etc.). And the remaining cases which would not be sufficiently accounted for in this way are always isolated, and may have arisen through some other kind of confusion than that of sight. These then we put on one side along with a few others, like X=XS, where the omission of instances in Ribbeck would almost seem to be accidental, as the phenomenon is a common one. But, on the other hand, there are some examples where, when they come to be examined in detail, the evidence adduced is not a sufficient counterpoise to that producible from *k*. Thus only a single passage is quoted in which C=E against two from *k*, in which C=E and four in which E=C; again only three instances are given of E=O against ten in *k*, (E=O and O=E combined.) And yet no great stress can be laid upon this, because the change from E to C and from E to O in uncial writing lay near at hand. But the points of really the greatest importance are the failure of examples of I=O (and *vice versa*), and the equally striking failure of examples of F=S (and *vice versa*), both strongly marked characteristics of *k*. For the first of these changes even Schuchardt's elaborate work (*Der Vokalismus des Vulgärlateins*, Leipzig, 1866–1868) gives very inadequate parallels. And I have failed to find any trace of it in the valuable indices to the recent volumes of the *Monumenta Germaniae Historica*, or in the preface to the Vienna *Ennodius* in which similar changes are noted: in the whole of the *Corpus Inscriptionum Latinarum* there are, I believe, only two instances, 'Dolocheno,' *Brit.* No. 991, and 'Athenidorus,' *Hisp.* No. 2284—both, it will be observed, in unaccented syllables.

This is the first deduction from the value for our purpose of the evidence collected by Ribbeck, and the second is even more fundamental. (2) Ribbeck traces up the blunders in his MSS. to one or more archetype or archetypes (p. 258). He thinks that these archetypes were partly taken down from dictation—a point on which there is some doubt among palaeographers (see Wattenbach, *Schriftwesen*, p. 448 f, etc.).

This indeed need not be argued, because the errors in question, if not exactly errors of sound in catching the words dictated, represent modes of pronunciation, or of representing sounds in writing which come to much

the same thing. But the key to Ribbeck's position is that the archetypes were written in cursive characters similar to those scratched on the funeral urns or on the walls at Pompeii (p. 234). He even goes so far as to speak of *pugillares Vergilii* as if these early copies had been made on wax tablets. Now this is a supposition that I should have great hesitation in applying to *k*. I am most ready to believe that the Greek New Testament was propagated in the first instance through copies written on papyrus in a rather free running hand, and that this was the main cause of the variety of reading that was found in them; but it is a step some way beyond this to suppose that the Latin Bible was ever written on wax tablets or in the character which the use of wax and of the stilus necessitated. Besides, a great part of the blunders in *k* are not, like those in the Vergil MSS., traceable to distant archetypes; many of them must have originated in copies very near to *k* itself, and they may be assigned, with far greater probability, to the fifth century than to the first or second. If these blunders had gone back much further than the fifth century, surely some of the intervening scribes would have known Latin enough to correct them. But if they really belong to the later date, and if none of the predecessors of *k* were ever written in the scratchy cursive of the wax tablets, then much (though not all) of the argumentation by which Ribbeck accounts for the corruption in the MSS. of Vergil must needs fall to the ground.

And yet it would seem almost necessary to assume a cursive element of some sort among the immediate predecessors of *k*, if we are to explain the peculiarities that have just come out so prominently. We should naturally suspect that the frequent confusion of I and O was caused by the imperfect juncture of the circle of the O, making the left-hand stroke pass for an I, and the right-hand stroke look like part of the next letter. This would not perhaps in itself be quite sufficient to prove a cursive origin; but how else is it possible to account for the mutual confusion of S and F? Once assume the use of the long S and the change is easy; without it the change is all but impossible. But the use of the long S is a certain sign of a cursive ingredient in the writing.

The great question then is, how can this cursive element have come in? If we confine ourselves to direct attestation there is not, so far as I am aware, a single MS. extant in a formal book-hand of an earlier date

than the beginning of the sixth century, in which the long S appears. We have thus two alternatives. Either the MS. is really later than it is commonly supposed to be, or else we must assume by way of hypothesis a state of things which is not directly proved to have ever existed. If we could only suppose that the Bobbio Fragments, instead of being written a century before the birth of Columban, were really copied in Italy from a MS. brought over by him or by one of his followers from Ireland, then all the conditions of the problem would be satisfied. If a MS. like the Book of Kells had been placed in the hands of an Italian scribe unused to the Irish character, we could not be very much surprised at his writing mechanically *sullo* for *fullo*, *fidenis* for *sidonis*, or *illic aedium* for *illi taedium*. And yet the style of the MS. seems to be too well defined to admit of such a hypothesis. If the facsimile is examined it appears to resemble somewhat nearly the Palimpsest Cicero, in the Ambrosian Library (*Palaeog. Soc. Series*, pl. 112), which is unhesitatingly assigned to the fifth century—the date of our MS. according to Tischendorf and others (see p. ix. above). The palaeographical verdict seems clear. We are thus driven back on the other alternative, and this appears to me not by any means untenable. Though we have not (to my knowledge) any direct proof of the use for books of a minuscule character before the first decade of the sixth century, we have indirect proof that is little less than certain. The famous Vatican MS. of Hilary (*Palaeog. Soc. Series*, pl. 136) is definitely dated at about A.D. 509–510. But this MS. already presents a minuscule book-hand at an advanced stage of calligraphic development. Such a MS. is clearly not the result of a first tentative effort. If the character in which it is written contains an element hitherto wanting in the uncials that have come down to us, it is, nevertheless, a long way removed from the wax tablets and Pompeian *graffiti* as well as from the Ravenna papyrus (*Palaeog. Soc. Series*, pl. 2) which furnish the key to its origin. The character used for rough notes and private documents must have been adapted to literary works long before the date at which we find it in the Hilary-codex[1]. If this is the first authenticated example that

[1] Mr. E. M. Thompson tells me that he has 'little doubt that the Hilary hand was developed in the literary annotations, such as are seen in the Bembine Terence (Zangemeister and Wattenbach, *Exemp. Codd. Latt.*, tab. 8)—not exactly cursive, nor quite set, but a sort of medium—just as we often use a half-print kind of hand when writing in the narrow margins of books.'

time has spared us, it must have been far from being the first that really existed ; and to assume the existence of such a volume some half century earlier would involve no great straining of the evidence.

But if we may suppose that the Bobbio MS. was copied from an original, written somewhat after this manner, and copied by a scribe who was not very familiar with the style, and perhaps from a damaged MS., the more perplexing phenomena would then, perhaps, be sufficiently explained. The changes of C and T, and of R and N, are capable of explanation on other hypotheses, and their explanation would be especially easy and simple on this. The change of R and P[1] (though not the particular P of the Hilary-codex) would also not be very remote. But the crucial change of F and S seems almost to compel the assumption of a process similar in the main to that which has been described. I should not venture to press the suggestion but I leave it to the judgment of those who can speak with more authority than I can.

It is worthy of remark that Tischendorf speaks of the Cod. Palatinus (*e*) in terms, the general tenor of which is applicable also to *k*, though the particular errors to which the two MSS. are liable seem to be at once partly the same and partly different (*Evang. Palat. ined. Proleg.* § 9. pp. xix–xxi). A thorough inductive examination of the palaeography of *e* could hardly fail to reflect light on the kindred MS. It would at least enable us to discriminate between peculiarities that belong to the African version as a whole or that came in at the early stages of its transcription and those which belong to the later stages and to the more immediate ancestors of the two MSS. It is, indeed, highly to be desired that all the oldest MSS. of the Old Latin, European, as well as African, could be systematically treated from a palaeographical point of view.

Before we leave this branch of the subject a few more points should be noted. There are two standing signs of abbreviation, **b**· = -bus, and **q**· = -que, which are prominent in all the oldest Latin MSS. (see *Palaeog. Soc. Ser.*, Nos. 113, 115, 116, 86, 29, &c.; in 135, 208 **q**· is found,

[1] This change has been referred to in the previous part of this Introduction (p. xv) as pointing to a Greek hand. Ribbeck's tables will, however, have shown that P and R were liable to be confused in Latin MSS., and the hypothesis of a Greek origin fails to explain the other changes.

but not b·; in 208 this is the only abbreviation); q· occurs both before vowels and consonants, and in the middle as well as at the end of a word or line. It may perhaps be worth while to indicate this:—

in. = occurs at the beginning of a line.
med. = „ „ middle „ „
fin. = „ „ end „ „
v. = occurs before a vowel.
c. = „ „ consonant.
| = the end of a line.

b· = -bus.

Mark x. 17, xi. 20, 30, xii. 33, xiv. 43, 47, 62.
Matt. iii. 1, v. 16, xi. 8, 25, 29, xii. 40, xiii. 30, xv. 22, 36.

q· = -que.

neq. Mark xi. 33 (med. v.), xiii. 8, 28 (fin. v.).
Matt. v. 36 (fin. v.), vi. 26 (med. c.), xi. 18 (med. c.), xii. 4 (med. v.).
usq. Mark xiv. 25 (med. v.), 34 (in. v.), 54 (med. v.).
itaq. Matt. iii. 8 (in. c.), v. 48 (in. c.), vi. 9 (med. c.), 31 (fin. c.), 34 (in. c.).
quo | ad usq. Mark xii. 36 (c.).
reliq. | rit. Mark xii. 19.
quocumq. Mark xiv. 14 (fin. v.).

The horizontal, or slightly inclined stroke, representing final *m* or *n*, occurs not only where word and line end together, but also frequently where a word is broken at the end of a line, as in tē | poris, respō | dit. The following are the instances:—

m. Mark ix. 21, xi. 14, 15, xiv. 7.
Matt. v. 31, xiii. 2, 33, 56, xiv. 9, xv. 20.

n. Mark viii. 29, ix. 16, x. 20, 32, xii. 14, 40, xiv. 37, 60, 69, xv. 20, xvi. 8.
Matt. i. 18, iv. 8, v. 5, 30, vi. 16, 19, 21 (thē | Sauros), viii. 3, 5, ix. 10, xi. 4 (iohā | nae . a *corrected to* -ni ea), xii. 19, 29, 46, xiii. 30, 32, 40, xiv. 13, xv. 29, 31 *bis*, 32.

The horizontal line does duty for -um in Mark ix. 36, Matt. ii. 2, iv. 8. In Matt. xiii. 52 caelor· stands without any further mark of contraction. A similar stroke, usually over the last uncontracted letter, but once (Mark xiv. 31 dixēr·) over the last but one, represents the syllable -unt: so Mark xii. 20, xv. 13, Matt. xii. 2. Non, when contracted, is usually written nō, but once n̄ (Matt. v. 21).

A horizontal line is similarly placed over numbers, e. g. $\overline{\text{XII}}$ Mark x. 23, Matt. x. 1, 2, 5, xi. 1 (but not Mark viii. 19), $\overline{\text{XIIII}}$ *bis* and $\overline{\text{XIIII}}$ Matt. i. 17, C̄, $\overline{\text{LX}}$, $\overline{\text{XXX}}$ Matt. xiii. 23.

There are one or two instances in which the mark of abbreviation is placed over syllables that are not abbreviated: such would be dicūnt Mark viii. 27, expellentēs ix. 38, temptās | tatis xii. 15.

The usage of the MS. in regard to the sacred names is very peculiar and striking. There is great variety of forms, though some will be found to predominate. Here even more than elsewhere all the rules of grammar appear to be set at defiance: any form is made to stand for any case:—

DS̄ = DEUS. Mark xii. 29.
DĪ = DEUS. Mark x. 6, xii. 26 *ter*, 27, xv. 34 *bis*.
Matt. i. 23, iii. 9, vi. 30.
= DEI. Mark viii. 33, ix. 1, 47, x. 23, 24, 25, xii. 17, 24, 34, xiv. 25, xv. 39, 43, xvi. 4.
Matt. iv. 3, 6, v. 9, 34, vi. 33, viii. 29, xii. 4.
= IH̄S. Mark xi. 6, and probably Matt. xiv. 13.
DE = IH̄S. Matt. xiii. 34.
$\overline{\text{DEI}}$ occurs Matt. xii. 28 *bis*.
DM̄ = DEUM. Mark xii. 30.
Matt. iv. 7, 10, ix. 8.
$\overline{\text{DOM}}$ = DEI. Mark x. 14 15, xii. 14.
= DEUS (?) Mark x. 18.
= IH̄S (?) Mark ix. 23.
= DEO. Matt. vi. 24.
= DEUM. Matt. v. 8, xv. 31.
= DOMINUS. Mark x. 9, xii. 29.
= DOMINI. Matt. i. 20, 24, ii. 19, iii. 3.
= DOMINO. Mark xi. 3.
= DOMINUM. Mark xii. 37, Matt. iv. 7, 10.
= DOMINE. Matt. xv. 27.

DŌM^{s} occurs Mark xii. 26, 36 *bis*, Matt. xii. 8.
DŌM^{o} ,, Matt. i. 22, v. 33, x. 25.
DŌM^{n} ,, Mark xii. 30.
DŌM^{e} ,, Matt. vii. 21 *bis*, 22 *bis*, viii. 2, 8, 21, 25, ix. 28, xiii. 27, xv. 22, 25.
HĪ = HIESUS. Mark ix. 25, x. 5, Matt. xii. 1.
= HIESU. Mark ix. 4.
= HIESUM. Mark ix. 8.
HĪ^{u} occurs Mark x. 47, xiv. 67.
IH^{u} ,, Mark xv. 43.
HĪ^{m} ,, Mark ix. 15, xi. 7, xv. 15, Matt. ix. 10 (cum hī^{m}).
HĪ^{n} ,, Mark xv. 1, Matt. i. 16.
ĪH^{n} ,, Mark xvi. 6.

Besides these strange varieties on the usual Latin abbreviations[1], the Greek abbreviation ĪS occurs once in Mark viii. 27.

HI^{s} = HIESUS. Mark x. 14, 21, 38, 39, 42, 47, 49, 51, xi. 12, 22, 29, 33, xii. 29, 35, 43, xiii. 2, xiv. 6, 18, 27, 48, 62, 72, xv. 5, 37, xvi. 9.
Matt. ii. 1, iv. 7, 10, 17, vii. 28, viii. 10, 13, 14, 18, 20, ix. 2, 4, 9, 12, 15, 19, 23, 27, 28, 30, 35, x. 5, xi. 25, xiii. 1, 53, 57, xv. 28, 29, 32, 34.
= HIESU. Matt. i. 17, xiv. 1, 12 (?).
= HIESUM. Matt. i. 21.
HĪS = HIESUS. Mark x. 24, 27, 29.
HS̄^{s} = HIESUS. Matt. viii. 4.
HĪ$^{\cdot}$ = HIESUS. Mark ix. 2, x. 23, xiv. 53.
HS̄$^{\cdot}$ = HIESUS. Matt. xi. 7.
HS̄ = HIESUS. Mark ix. 27, xii. 34, Matt. xii. 15, xv. 21.
= HIESUM. Mark xiv. 55, 60.

[1] Dr. Wordsworth supplies me with the following note on this subject, based on his experience of Vulgate MSS.:—'In ordinary Latin MSS. of any antiquity the spelling IHS or ihs is all but universal, HIESUS and IHESUS being of comparatively rare occurrence, and IESUS being perhaps unknown. In Vulgate MSS. I have noticed *Ihesus* in the Codex Amiatinus only once in Luke iii. 29, where it is also found in the Codex Toletanus. In the Codex Cavensis *Ihesus* occurs rather frequently, e.g. Matt. iii. 15, iv. 7, viii. 4, 14, 20, xi. 25, xii. 1, &c., and Apoc. xxii. 20, also *Hiesus*, &c. in Matt. xx. 30, 32, xxi. 16, and Luke iii. 26, in which last place it is found in several other ancient MSS. (my BMMOX). In writing the name in full I believe *Ihesus* to be the proper form.'

= CHRISTUS. Mark xii. 35, xiii. 21, xv. 32.

= CHRISTI. Matt. i. 18, xi. 2.

= CHRISTUS. Mark viii. 29.

= CHRISTUS. Matt. ii. 4.

= CHRISTI. Matt. i. 17.

= CHRISTUM. Matt. i. 16.

We pass on to the spelling. And here we may put aside peculiarities that are mere blunders on the part of the scribe, though sometimes it will not be quite easy to say what are blunders and what are not. These ambiguous points will to some extent have been already treated under the 'Interchange of Letters,' and reference may be made to this head for detailed examples. First, then, we may notice certain general tendencies which seem to be characteristic of the MS.:—

F is used for *Ph* throughout: e. g. 'Farisaei,' 'Cafarnaum.'

T is regularly used for final *D* in words like 'set,' 'quit,' 'aliquit,' 'aput,' 'illut,' 'istut,' &c.

Also compounds of *AD* are frequently written *AT*, as 'atclamo,' 'athuc,' 'atpropinquo,' 'atsurgo.'

AE is frequently written for *E*, e. g. 'baeatus,' 'redditae,' 'saecuris:' see examples given above.

B is written for *P* in 'lebra,' which is treated as a neuter plural, 'lebrosus.'

P is written for *B* once only in 'aps,' 'apsconditus,' 'pleps.'

'Carcer' makes 'carcare' and 'carcarem,' three times out of five. 'Passares' occurs twice. 'Pascha' has a threefold accusative, 'pascha,' 'pasca,' and 'pascham.'

N is inserted in 'thensaurus,' and in 'progeniens' twice out of three times.

T is doubled in 'posttulo' twice, 'posttea;' also once in 'aposttolorum.'

TH is written for *T* in 'thus,' 'plathearum,' 'tethrarchis.'

II is usually written as *I*, e. g. 'fili,' 'ali.'

ES in second pers. plur., which is noted by Tischendorf as common in *e*, occurs to the best of my belief only once, Matt. xii. 34 'potestes.'

There is a special tendency to the insertion of **I.** Conspicuous examples of this are baptizio, baptiziator, scandalizio (see below). In these words the rule that *i* is inserted is almost unbroken ('baptidiator' occurs once): it is found besides in 'gravia,' 'diciens,' 'ziabolus' (for 'zavolus' = 'diabolus'). The only other MS. in which I have been able to discover any parallel to this usage is Dr. T. K. Abbott's Cod. Usserianus II, where neither 'baptizio' nor 'scandalizio' occur, as it would seem, at all, but 'diciens' five times in St. Matthew alone, and other forms such as 'accediens,' 'adpraechendiens,' 'respondiens,' frequently: so frequently indeed that Dr. Abbott writes in his preface (p. xv), 'participium praesens secundae et tertiae coniugationis in casu nominandi fere semper "-iens" sonat; ut *diciens, vidiens*.'

The more noticeable words, not being proper names, are as follows. It has been thought well to give the spelling of some words that are strictly correct and in accordance with the best MSS., if only to show at what point the peculiar element begins:—

Word.	*Reference.*	*Exceptions.*
absconsus	Matt. xiii. 44, cf. 35 (absponsa *cod.*), vi. 6 (absconsodito *cod.*).	
absconditus	Matt. vi. 4, 6, &c.	
accetum	Mark xv. 36.	
adgnoscitis	Matt. vii. 20, cf. Mark xiii. 28	*Note however* Matt. xii. 33 (dinoscitur).
adpraehendo	Mark viii. 23, &c.	
ali (*dat.*)	Matt. viii. 9.	
aps	Matt. v. 29	*Not elsewhere.*
apsconditum	Matt. x. 26	*Not elsewhere.*
atclamo	Mark xv. 13, &c.	
athuc	Mark xiv. 63, Matt. v. 41.	
atpropinquo	Matt. iii. 2.	
atsurrexit	Mark xiv. 60.	
autferetur	Matt. xiii. 12	Matt. ix. 15.
azumorum	Mark xiv. 1	Mark xiv. 12 (azimorum).
baeatus	Matt. v. 3, 6, 7, 9, 10	Matt. v. 4, 8 (baeti), 5, 11 (beati), &c.
baptiziator	Matt. iii. 1, xi. 11 (baptidiator *cod.*), xi. 12, xiv. 2, 8, Mark viii. 28.	
baptiziatio	Mark x. 38.	
baptizio	Matt. iii. 6, Mark x. 38 *bis*, 39.	
blasfematio	Mark xiv. 64.	
blasfemia	Matt. xii. 31.	
blasfemo	Mark xv. 29.	

Word.	*Reference.*	*Exceptions.*
caeciderunt	Matt. xiii. 4, 8.	
calciamenta	Matt. x. 10 (= *a b*, &c.).	
carcare	Mark xv. 7, Matt. xiv. 3	Matt. xi. 2, xiv. 10.
carcarem	Matt. v. 25.	
catauer	Matt. xiv. 12.	
clodus	Matt. xi. 5, &c.	
cludo	Matt. vi. 6.	
coniuncxit	Mark x. 9.	
consumasset	Matt. vii. 28	Matt. x. 23.
contempno	Matt. vi. 24.	
cottidianum	Matt. vi. 11.	
deniq. (donec)	Matt. ii. 9, x. 23, xii. 20	*See below.*
deuorsoria	Matt. viii. 20.	
diciens	Matt. x. 5	*Not elsewhere,*
dissupo	Mark ix. 26.	
doniq. (donec) . . .	Matt. v. 26, Mark ix. 1.	
elemosina	Matt. vi. 1, 2, 3, 4.	
es (aes)	Matt. x. 9.	
exporrexit (exporgisco).	Matt. viii. 26.	
grauia (graua)	Matt. xiii. 15.	
haestis (estis)	Matt. viii. 26.	
harundo	Mark xv. 19, &c.	
haue	Mark xv. 18.	
heminum (hymnum) .	Mark xiv. 26.	
holera	Matt. xiii. 32.	
hortum (ortum) . . .	Matt. iv. 16.	
hosanna: *see* ossana, ossanna.		
inlutus (inlotus) . . .	Matt. xv. 20.	
intellego	Matt. vii. 3, &c.	
lucustae	Matt. iii. 4 (= *b f*).	
lebra (*as neut. plur.*) .	Matt. viii. 3.	
lebrosus	Matt. viii. 2, x. 8, xi. 5.	
monimentum	Mark xv. 46 *bis*, xvi. 4.	
monumentum . . .	Mark xvi. 8.	
munistris	Mark xiv. 54	Matt. v. 25.
nubis (*nom.*, cf. Rönsch, *It. u. V.*, p. 263).	Mark ix. 7 (nubs *a b d*).	

Word.	*Reference.*	*Exceptions.*
obaudio	Matt. viii. 27, &c.	
optume	Mark x. 17	Mark x. 18 *bis.*
ora (hora)	Mark xiv. 41	Matt. ix. 22.
ossana	Mark xi. 9.	
ossanna	Mark xi. 10.	
osteum	Mark xv. 46, &c.	
parŭolus	Matt. xi. 25.	
pasca (*acc.*)	Mark xiv. 14.	
pascha (*acc.*)	Mark xiv. 12.	
pascham	Mark xiv. 16.	
passares	Matt. x. 29, 31.	
peniturunt	Matt. xii. 41.	
periuro	Matt. v. 33.	
plathea	Matt. vi. 5.	
pleps	Matt. iv. 16.	
posttea	Mark xv. 5.	
posttulo	Mark xv. 6, Matt. vii. 10.	
praetiosus	Matt. xiii. 46.	
pregnas (cf. Georges *ad voc.* praegnans).	Matt. i. 23.	
progeniens	Matt. iii. 7, xii. 34	Matt. xii. 39.
pseudiprofeta	Mark xiii. 6	Cf. Matt. vii. 15.
quaesit	Matt. ii. 4.	
saecuris (securis)	Matt. iii. 10.	
sals	Mark ix. 50, 2°	Mark ix. 50, 1°, Matt. v. 13 *bis.*
scandalizio	Mark ix. 42, 43, 45, 47, xiv. 29, Matt. v. 29, 30, xi. 6, xiii. 21, 57.	
scierunt	Mark xii. 12.	
sepellierunt	Matt. xiv. 12.	
simulo (similo)	Matt. vi. 8, vii. 24, 26, xi. 16	Matt. xiii. 24.
sinagoga	Mark xiii. 9, &c.	
taerra	Matt. xii. 42	Matt. iv. 15, v. 13, &c.
tethrarchis	Matt. xiv. 1.	
tinia	Matt. vi. 19, 20.	
thensaurus	Matt. vi. 19, &c.	
thus	Matt. ii. 11.	
trauem (trabem)	Matt. vii. 3.	
uolpes	Matt. viii. 20.	
ziabolus	Matt. xiii. 39	Matt. iv. 5, 8, 11.
zozania	Matt. xiii. 27	Matt. xiii. 25, 26, 29, 30, 36, 38, 40.

PROPER NAMES.

Abiu *and* **Abius** . . . . Matt. i. 7, 13.
Achaos *and* **Achas** . . . . „ i. 9.
Aegiptum . . . . . „ ii. 13.
Aegyptum . . . . . „ ii. 14, 15.
Aminnadab . . . . . „ i. 4.
Arcelaus . . . . . „ ii. 22.
Asaf . . . . . „ i. 7, 8.
Asor . . . . . „ i. 13.

Babillonis . . . . . Matt. i. 11.
Barthodomaeus . . . . „ x. 3.
Beelzebus . . . . . „ xii. 27.
Belzebul . . . . . „ xii. 24.
Bessaida . . . . . „ xi. 21.
Bests-, Beths-, *or* **Bessaida.** Mark viii. 22.
Boes . . . . . Matt. i. 5.
Boethe (Obeth) . . . . „ i. 5.
Bethlem . . . . . „ ii. 1, 8, 16.

Cafarnaum . . . . . Matt. xi. 23.
Cariotes . . . . . Mark xiv. 43.
Chorazan . . . . . Matt. xi. 21.
Culgotham . . . . . Mark xv. 22.
Cyrinaeum . . . . . „ xv. 21.

Dauit (*elsewhere* Dauid) . Matt. i. 17.
Decapioli . . . . . „ iv. 25.
Dechonias (Jech-) . . . . „ i. 12.

Ebananaeus (Chananaeus) . Matt. x. 4.
Efron (Esrom) . . . . . Matt. i. 3.
Elezarum *and* **Elezar** (Eleazar) . . . . . „ i. 15.
Elacim . . . . . „ i. 13.
Ellacim (Eliachim) . . . „ i. 13.
Eliuth . . . . . „ i. 14, 15.
Eseias . . . . . „ iv. 14, viii. 17, xii. 17, xiii. 14.
Ezecias . . . . . Matt. i. 9, 10.

Fares . . . . . Matt. i. 3.
Farisei *or* **Farisaei** . . . *passim.*
Fidenis (Sidonis) . . . . Matt. xv. 21.
Filippus . . . . . „ x. 3.

Galuariae . . . . . Mark xv. 22.
Gerasinorum . . . . . Matt. viii. 28.
Gethamani . . . . . Mark xiv. 32.
Gomore . . . . . Matt. x. 15.

Helion (Heliam) . . . . Mark xv. 35.
Heroditas . . . . . Matt. xiv. 3.
Hierosolima . . . . . „ iii. 5, &c.
Hierosolyma . . . . . Mark xv. 41, &c.
Hierosoluma . . . . . „ xi. 27.

Ibossiam (Josiam) . . . Matt. i. 10.
Iebbaeus . . . . . „ x. 3.
Ierocho . . . . . Mark x. 46.
Iohannes . . . . . Matt. iii. 1, &c.
Iohannens . . . . . „ xiv. 4.
Iosafat . . . . . „ i. 8.
Iosef . . . . . Mark xv. 45, &c.
Ioses . . . . . „ xv. 43, 46.
Iosetis (*gen. of* Joses) . . „ xv. 40.
Iossias (Josias) . . . . Matt. i. 11.
Isac . . . . . „ i. 2.
Isdraehel . . . . . Mark xv. 32.
Isdrahel . . . . . Matt. x. 6.
Isdrael . . . . . „ ii. 20.
Istrael . . . . . „ ii. 6.
Istrahel . . . . . „ xv. 31.

Matthas, Mattham . . . Matt. i. 15.
Moseos (*gen. of* Moses) . . Mark xii. 26.

Nabassom . . . . . Matt. i. 4.
Nazara . . . . . „ iv. 13.
Nazaraeus . . . . . „ ii. 23.
Nazarein . . . . . „ ii. 23.
Nazorene . . . . . Mark xiv. 67.
Nephthalim . . . . . Matt. iv. 15.
Noneuitae . . . . . „ xii. 41.

Obtha (Obeth) . . . . . Matt. i. 5.
Orsae (Uriae) . . . . . „ i. 6.

Sadet (Sadoc) . . . . . Matt. i. 14.
Salamon . . . . . „ i. 7, xii. 42 *bis.*
Salomon . . . . . „ i. 6.
Sarmon (Salmon) . . . . „ i. 4.
Schariotes . . . . . { Matt. x. 4. / Mark xiv. 10.
Selathiel *and* **Selatiel** . . „ i. 12.
Sim (Simon) . . . . . „ x. 2.

Zabulon . . . . . Matt. iv. 15.
Zabylon . . . . . „ „ 13.
Zebdeus . . . . . „ „ 21, &c.
Zepdaei . . . . . Mark x. 35.

The accumulation of problems presented by the MS. determined me to seek an authoritative opinion upon it. I therefore applied to Mr. E. MAUNDE THOMPSON, Keeper of MSS. at the British Museum, who has favoured me with the following letter:—

'I should rather have dated the MS. as of the 6th century. I think that you are right in describing most of the blunders as errors of sight, but with a qualification. It is impossible to explain very many of them as the result of simply confusing one or more letters with others of similar form in the archetype. There are sometimes too many, sometimes too few, letters to *fit* the correct reading. And again, if you try to reconstruct on the lines of either uncial or half-uncial writing, you fail to get proper results: sometimes the one, sometimes the other, style seems more suitable, and in other cases either will serve equally well. Some confusions, indeed, are so *unpalaeographical* that they cannot be explained as simple miscopying. This is particularly the case with the *i* and *o* confusion. The two letters are so essentially different in their formation, in any style of Latin writing, that it is inconceivable how the one could be mistaken for the other. The existence of such unaccountable blunders leads me to think that the scribe had some unusual difficulties to contend with. I would venture to say that his archetype was damaged and difficult to decipher, although not, I think, an ancient MS. One can imagine the scribe, with his very scanty stock of Latin, finding enormous difficulty in deciphering a MS. which was even only partially defaced. He would not have the knowledge to give him the key to the indistinct letters and words, and he would copy down what he imagined he saw as well as what he actually did see. Any one who has had experience of such deciphering knows how easily the eye is deceived by marks, creases, stains, &c., which seem to form themselves into letters on an obliterated page. And I imagine that the scribe of *k*, who could write down such a line as "abrode aps te exredist tibi ut sicreat," would be soon out of his depth with even a faded text. If such a theory be accepted, the confusion of letters, and the addition and omission of letters, might be almost unlimited; and it would be next to impossible to decide for certain the class of writing employed in the archetype. But something may be done, as your introduction shows, towards a solution. From some experiments that I have made with the corrupt readings, I should say that the scribe was copying from a MS. in which uncial writing was largely, but not exclusively, used. I hardly think he could have had before him one of so minuscule a type as the Vatican Hilary, although some of the blunders might be explained in this way. But, as you have observed, he particularly confounds *s* and *f*, which could scarcely have happened if his model was pure uncial. This fact has inclined you to adopt the early minuscule or half-uncial style of writing of the Hilary for the archetype.

I do not think you need go quite so far. If you will turn to Zangemeister and Wattenbach's *Exempla*, you will see how the long *s* (which could easily be read as *f* by a careless scribe) is used (partially) in the Gaius of Verona (pl. 24) and the Laurentian Digests (pl. 54), the first of which is otherwise uncial in character, and the second partially so. The scribe then may have had some such *mixed* MS. before him, and I think it may be fairly assumed that he had, although I should be sorry to press any theory too far with a man who must have made a very large percentage of mistakes on his own account. Of course you will bear in mind that we have no example of a copy of the Gospels written as the Gaius or Digests quoted above. I only suggest a possibility (or even probability) of there having been such a type, of, say the 4th century. We have not enough early MSS. surviving to enable us to lay down exact rules.

'E. MAUNDE THOMPSON.'

'BRITISH MUSEUM, *Nov.* 13, 1885.'

The value of these remarks will, I think, be felt at once. We are apt not to realise that ancient MSS. would very often come into the hands of a scribe in very much the same condition from damp or rough usage as that in which they now lie in the cases of our libraries. And it is as if they went in this state straight to the compositor, instead of being first deciphered and transcribed by practised scholars. Clearly this opens out very wide possibilities of confusion, and the incalculable element is largely increased. It would certainly seem as if it were necessary to fall back on some such hypothesis as this to account for all the phenomena of the MS. before us.

The only suggestion that I should be tempted to make would be whether some of the inconsistency noticed may not be due to the working of different influences at different times. If we suppose that the immediate ancestor of *k* was a half-uncial MS., that which preceded it would probably be in uncials. But if so, one set of changes may have come in at one stage, and another set of changes at the other. Most MSS. present several distinct strata of corruption, though it may be difficult in any given case, and especially in a case like this, to separate accurately between them.

THE LATIN TEXTS OF *n o p* a_2 *s t*.

In investigating the text of a number of fragmentary MSS. such as those before us, it is important to have a clear idea of the object that we propose to ourselves. Our duty is not to make them the text for general disquisitions on the character of the family or families to which they belong. To determine that character is a subject by itself, and the attempt to do so should be based upon a survey of the whole of the material. At present the task that falls to us is not to generalise, but to individualise. We are concerned less with those phenomena in the MSS. before us which they share with other MSS. than with those which are peculiar to them. A very slight inspection will show that all the MSS. *n o p* a_2 *s t* belong to the European family, at the head of which stand *a* and *b*. The question is, What place does each of these occupy in that family? What is the smaller group with which it is connected, and how is it related to other members of that group?

§ 16. *The text of* n *in St. Matthew.*

In the case of *n*, the first of the six MSS., we have no difficulty in ascertaining that its closest affinities are with *a*. We proceed then to inquire into the nature and extent of those affinities. For this purpose we may put aside all the common matter which *n* has together with the majority of European MSS., and we may concentrate our attention on those readings in which *n* differs from *a*, or which it shares with *a* against all or most other MSS. It has seemed best to give all the readings that come under these heads, at the cost of including a few that are of only trifling importance. We take first the portions extant in St. Matthew:—

Readings in which a n *differ from each other.*

Matt. xvii.

2. transfiguratus *b n*, &c.
   transfiguratum *a*.
3. illis *b n and some others*.
   eis *d*, illi *a*.

20. dicit *b d n*.
    dixit *a f*.
21. daemonium [hoc genus daem.] *b n*.
    daemonii *a*.
    — daem. *d*.
22. Galileam *b n*.
    Galilaea *a d*.
    in manibus *b n*.
    in manus *a d f*.

25. intranti *b n* (εἰσελθόντι D, ingresso *d*).
    intrantes *a*.
    + ei (*after* intranti) *n*.
    — ei *a b*, &c.

Readings in which a n *are agreed against all or most other authorities.*

Matt. xvii.

14. provolutans *a n*.
    provolutus . . . rogans *b*.
    provolutus depraecans *ff*$_1$.
    provolutus *f*.
    adgeniculans *d*.
17. adducite hoc *n* (adhuc . . . e hoc *a*).
    adferte huc *b d*, &c.

24. ad Petrum qui tributum exigebant (exegebant *n*) *a n*.
    qui didragma exigebant ad Petrum *b*, Hilary.
    qui tributum accipiunt et dixerunt Petro *d*.
    non solvit tributum *a n f*.
    non praestat tributum *d*.
    quare non solvit didragma vel censum *b*.

25. ait et ille utique *a n*.
    ait utique non *b*.
    et ait ita *e*.
    et dicit etiam *d*.

26. liberati *a n*.
    liberi *b d*, &c.

Readings in which a n *differ from each other.*

Matt. xviii.

3. regno *a b n**, &c.
   regnum $n^{corr.}$

7. veniet *f n.*
   venit *a b d.*

12. quaere *n* (*for* quaerere).
13. contegerit *n* (*for* contigerit).

18. quaecunque alligaveritis super terram erunt soluta in caelo *n* (cf. *d*; *prob. omission from homoeoteleuton*).

19. quamcunque *d n.*
    quaecumque *a b.*

xix.

21. + tua (*after* bona) *a.*
    — tua *n.*

Readings in which a n *are agreed against all or most other authorities.*

Matt. xviii.

2. + ad se (*after* vocavit) *a n.*
   — ad se *b d f*, &c.

5. — in nomine meo *a n.*
   + in nom. meo *b d*, &c.

6. — istis (*after* pusillis) *a n.*
   + istis *b d*, &c.

7. a scandalis *a d n.*
   ab scand. *b f*, &c.

10. — qui credunt in me *a n*, &c. Lucifer.
    + qui cred. in me *b d*, &c. Hilary.

12. quid autem *a d n.*
    — autem *b*, &c.
    + si (2°) *a n.*
    — si *b d*, &c.

14. qui est in caelis *a d n.*
    qui in caelis est *b*, &c.

16. + et (*before* unum) *a n.*
    — et *b d*, &c.

19. — ex vobis *a n.*
    + ex vobis (*in different position*) *b d*, &c.

xix.

21. bona *a n.*
    omnia *b.*
    substantiam *d.*
    omnia quae possides $f ff_1$.

24. regno *a n**.
    regnum *b d f* $n^{corr.}$

25. his autem auditis discipuli mirabantur *a* (*f*) *n.*

Readings in which a n *differ from each other.*

Matt. xix.

xx.

2. eam *n* corrected to* eos.

6. undecima *a.*
   undecimam *b d f n.*

7. + et (*after* dicit) *n.*
   — et *a b*, &c.

19. [flag]ellabunt *n* (a *def.*).
   flagellandum *b f.*
   castigandum *d.*
   [crucifig]ent *n* (a *def.*).
   crucifigendum *b d f.*

28. inferiore $n^{corr.}$
   inferiori *a b n**, &c.

29. ad Hiericcho *a*, ab Hiericho *n.*
   ab Jericho *b d f.*

30. — et (*before* clamaverunt) *n* (cf. *f*; a *def.*).
   + et *b d.*
   + ihu (*before* fili) *n* (a *def.*).
   — ihu *b d.*

xxi.

1. Hierosolyma *d n.*
   Hierosolymis *a b*, &c.

Readings in which a n *are agreed against all or most other authorities.*

Matt. xix.

   auditis autem discipulis haec mirabantur *b.*
   audientes autem discipuli stupebant *d.*

26. vero *a n.*
   autem *b d*, &c.

29. centuplo *a n.*
   centuplum *b d*, &c.

xx.

3. + iterum (*after* egressus) *a n.*
   — iterum, *b d*, &c.

5. — et (*before* fecit), *a d n.*
   + et *b f and others.*

14. + itaque (*after* tolle) *a n.*
   — itaque *b d f.*

17. suos in via seorsum *a n.*
   seorsum in via (— suos), *d f.*
   — suos . . . seorsum, *b* ff_1.

21. + tuam (*after* sinistram) *a n.*
   — tuam *b* (*d*) *f.*

xxi.

1. adpropiassent *d n* (a *def.*).
   adpropinquassent *b f*, &c.

Readings in which a n *differ from each other.*

Matt. xxi.

1. Betage (*for* Bethphage) *n.*
2. \+ ejus (*after* pullum ff_1 *n* (a *def.*).
   — ejus *b d*, &c.
   \+ eam (*after* adducite) *n* (a *def.*).
   — eam *b d f.*

xxvi.

58. de longinquo *n* (cf. Mark xi. 13, xiv. 54, *k*).
    a longe *a b* (*d*) *f.*
    — usque (*before* ad) *n.*
    \+ usque *a b d*, &c.

60. inverunt (*for* invenerunt) *a.*
    multis falsis (*for* multi falsi) *a.*
69. anchilla *n* (a *is deficient here, but has* anchilla *where* n *has* ancilla; d *also def.*).
    \+ ei (*after* dicens) $n^{corr.}$
    — ei *b f* (a d *def.*).

Readings in which a n *are agreed against all or most other authorities.*

Matt. xxi.

3. opera *a n.*
   operam *b* ff_1.
   opus *d f.*

xxvi.

56. \+ ejus (*after* discipuli) *a n.*
    — ejus *b d f.*
58. ad atrium *a n.*
    in atrium *b* ff_1.
    ad januam *d.*
    ad domum *f.*
    exitum *a n.*
    finem *b d f.*
59. princeps vero *a n.*
    principes autem sacerdotum *b d f.*
    interficerent *a n.*
    morti traderent *b f.*
    mortificarent *d.*

70. Petrus autem *a* (*apply*) *n.*
    ad ille *b f* (d *def.*).
    in conspectu omnium *a n.*
    coram omnibus *b* (d *def.*).
    dicas *a n.*
    dicis *b f.*
    nec novi *a n.*
    neque intellego *b* (f *omits and* d *is deficient*).

Readings in which a n *differ from each other.*

Matt. xxvi.

71. illi *a*, illis *n*.
his *b f*, &c.

72. cum juramento negavit *n* (a *def.*).
neg. cum jur. *b f*, &c.

73. + ibi (*after* qui) *f n*.
— ibi *b ff*$_1$ (a d *def.*).

xxvii.

62. parasceuem *n*, parasceue *a*, parasceuen *b*, cena purā *d*.
pharisaei *a d f*.
farisaei *b n*.

xxviii.

1. primam *b n*.
prima *a f*.
Magdalena *b n*.
Magdalene *d f*.
Magdalenae *a*.

2. sedebat *b d n*.
sedit *a f*.

9. habete *a b d f*.
havete *n*.

11. + et scribis (*after* sacerdotum) *a*.
— et scribis *b d f n*.

12. + principes sacerdotum (*after* congregati) *a*.
— princ. sac. *b d f n*.
consilium acceperunt et *a e*.
consilio accepto *b d f n*.

13. vobis (*for* nobis) *a*.

Readings in which a n *are agreed against all or most other authorities.*

Matt. xxvi.

71. egressus autem ad januam *a n*.
exeuntem autem illum januam *b*.
exeunte autem illo janua *f* (d *def.*).

ibi erant *a n*.
erant ibi *b f*, &c.

73. ex ipsis *a n*.
ex illis *b f*.

74. quia non novi *a n*.
quod non novisset *b f*.

Readings in which a n *differ from each other.*

Matt. xviii.

14. suadebimus *b ff*$_1$ *n*.
    suademus *d f*.
    persuademus *a*.
17. cum vidissent *a e*.
    videntes *b d f n*.
19. eas *n*.
    eos *a b d f*.

It will be well to pause here and take a survey of the results thus obtained in St. Matthew, before going on to St. Mark. The method that we laid down for ourselves at the outset has caused us to neglect some interesting readings. The most conspicuous of these would be 'de pusillo crescere et de majore minores esse' in the famous interpolation in xx. 28. That, however, is shared by *n* not only with *a*, but also with *b c h* and in part *ff*$_1$ *r*; so that it clearly belongs to the common European stocks, and as such does not come within our purview. On the other hand, there are a number of small variations, many of them merely clerical, which it has been necessary to notice in order that the collation of *a* and *n* might be complete, and yet which do not seriously affect the main issue. Variations of this kind may be due to the individual scribe and seldom justify an inference as to common descent. Even when the authorities on each side fall into groups, it is still possible that the coincidence may be accidental. Some changes, such as the omission or insertion of final '*m*' are so common in MSS. of every class, that no stress can be laid upon them. These may be taken to show the degree of care with which a MS. has been written, and that is all.

The small number of erasures in his MS. shows that the scribe of *n* was a careful writer; and this is fully borne out by the character of his readings. Only the two in Matt. xviii. 12, and 'eam' in xx. 2, which he has himself corrected, seem to be manifest clerical errors, though no doubt there may be others a little more below the surface. It is possible, for instance, that the insertion of 'et' after 'dicit' in xx. 7, and of 'ei' after 'intranti' in xvii. 25, may have arisen from the eye catching twice over the 't' and 'i' of the word preceding.

Omissions are, especially, liable to arise from accidental causes; that, for instance, in xviii. 18 seems to be a clear case of 'homoeoteleuton.' In St. Mark there are several instances of the interchange of tenses which may not be intentional, but may be due simply to clerical confusion of the vowels 'a,' 'e,' 'i,' 'u' (see Mark viii. 33, xiii. 19); but we cannot confidently assign to this category the reading 'veniet' in Matt. xviii. 7. 'Betage' in xxi. 1 is probably nothing more recondite than a scribe's blunder. Compared with *a*, *n* exhibits a certain purism in matters of grammar, e.g. 'quamcunque' after 'omni re' in Matt. xviii. 19, where *a b* have 'quaecumque'—the correction lay so near at hand that we ought not to insist upon the fact that *n* is here joined by *d*—and 'eas' after 'gentes' in xxviii. 19, where all the other MSS. have the sense-construction 'eos.' 'Hoc genus daemonium' in xvii. 21, which *n* has with *b* against 'daemonii' in *a*, is not an instance to the contrary; the construction is sufficiently paralleled in classical writers (see Roby, *Lat. Gram.* §§ 1103, 1104), and the reading is probably original. The spelling 'anchilla' which *n* has in xxvi. 69 and *a* in xxvi. 71 is also interesting, and may, perhaps, throw light upon the locality in which the two MSS. were written[1].

So far we have only had to do with readings which may very well have originated in *a* and *n* themselves, the actual copies to which we still have access. Turning to others of greater significance, we shall find that those which have been placed in the right hand column tell a plain story. Readings like 'provolutans' in Matt. xvii. 14, 'liberati' for 'liberi' in xvii. 26, 'bona' for 'omnia' in xix. 21, 'exitum' for 'finem' in xxvi. 58, 'princeps vero' for 'principes autem sacerdotum' in xxvi. 59, and 'interficerent' for 'morti traderent' or 'mortificarent' in the same verse, 'Petrus autem,' 'in conspectu,' 'nec novi' in xxvi. 70, not to speak of the longer readings in xvii. 24, 25, xix. 25, xxvi. 71, 74, can only be explained by a common origin and that at a point not many degrees removed from the MSS. as we have them.

Which of the two, it may be asked, is nearest to this common original? The most available criterion will be the extent to which they severally agree with other members of the European group. If we take *a* to re-

[1] *Ch* for *c*, e.g. in words like 'sepulchrum,' is fairly common both in MSS. and inscriptions, but I have not been able to find an instance of 'anchilla.'

present the common archetype of *a* and *n*, then it is fair to presume that the MS. which has preserved the greatest number of readings known to have been present in the ancestors of *α* will also reproduce most faithfully *α* itself. We put aside clerical errors, differences of spelling, cases where *a* is defective, and others which admit of no clear conclusion either way. Of those which remain, there is nothing very decisive until we come to the last chapter. In favour of *n* the chief points would be 'intranti' in Matt. xvii. 25, and 'sedebat' in xxvi. 2, and in favour of *a*, 'veniet' in xviii. 7, and 'de longinquo' in xxvi. 58. In regard to this last reading, *a* has the characteristic European phrase and is supported by the great body of European MSS., while *n* has adopted what the vocabulary of *k* gives fair reason for supposing to be a distinct Africanism. In the next verse 'interficerent,' found in both *a* and *n*, is perhaps of the same character. These are the only readings in the earlier chapters in which we have any ground for suspecting an African influence. In chapter xxviii. there are two constructions, 'acceperunt et' xxviii. 12, and 'cum vidissent' xxviii. 17, which are characteristically African, and are shared in each case by *a* with a fragment of *e*. Throughout this chapter it will be seen that *a* diverges more largely than elsewhere from *n*. We might almost suppose that in the original from which *a* was copied the last leaf was lost or worn, and that the text of this portion was taken from some other copy; *n* keeps closely to the main European stock.

Before we attempt to sum up results in their bearing upon the individual character of the joint text of *a n*, it will be well to extend our analysis to the fragments of St. Mark where that individual character comes out more distinctly. We desert, for reasons which will appear later, the order of the Gospels in the MS.[1]

[1] This part of the analysis of *n*, the analysis of *f*, some of that of a_2, and a great part of the analysis of *s*, have been made by Mr. White.

§ 17. *The Text of* n *in St. Mark.*

Readings in which a n *differ from each other.*

Mark vii.

15. foris quod hominem intrans in eum *n*.
foris hominis quod intrans in eum *a*.
foris hominis quod intrat in eum *b*.
extra hominem introiens in eum *d f*.

18. *ho*mine *n*.
hominem *a b d f*.

19. introiit *b d n*.
introit *a f*.

24. *ex*surgens *n* = *f*.
exurgens *a b d*.

Readings in which a n (*or* a k n) *are agreed against all or most other authorities.*

Mark vii.

14. conuocans turbam iterum *a n*.
conuocans omnem turbam *f*.
aduocans iterum turbam *d*.
aduocatis iterum turbis *b*.
dixit *a n*.
dicebat *b d f*.

15. — quod *a n*.
+ quod *b d f*.

17. prae multitudine *a n* (multitudinem *n*: *the* m *marked probably by first hand*).
a turba *b d f*.
similitudinem *a n*.
parabolam *b d f*.

18. a foris *a n*.
extrinsecus *b d f*.
introit *a n*.
introiens *b d f*.

coinquinare *a n*.
communicare *b d f*.

19. + et exit in riuum *a n*.
— et . . . riuum *b d f*.

23. coinquinant *a n*.
communicant *b d f*.

24. finibus *a n*.
fines *b d f*.
cum intrasset *a n*.
ingressus *b d f*.

25. cum audisset enim mulier *a n*.
sed continuo cum audisset mulier *f*.

Readings in which a n *differ from each other.*

Mark vii.

28. edent *n.*
edunt *a.*
comedunt *f.*
manducant *b d.*

Readings in which a n (*or* a k n) *are agreed against all or most other authorities.*

Mark vii.

mulier enim statim ut audiuit *b.*
mulier autem statim ut audiit *d.*

27. primum *a n.*
prius *b d f.*
satiari *a n.*
saturari *b d f.*
proicere *a n.*
mittere *b d f.*

28. ita *a n.*
— ita *b d.*
utique *f.*
subtus mensam *a n*
subtus mensa *d.*
sub mensa *b f.*

29. et dixit ei *a n.*
ad ille dixit ei *f.*
et ait illi *b.*
et ait ei *d.*
verbum tuum *a n.*
sermonem *b d f.*

30. isset *a n.*
abisset *b d f.*
domi *a n**.
domum *b n*corr.
in domum *d f.*
aput se *a n.*
— aput se *b d.*
suam *f.*
daemonem exisse et filiam suam recumbentem in lecto *a n.*
puellam jacentem supra lectum et daemonium exisse ab ea *b.*
filiam suam jacentem supra lectum et daemonium exisse *f.*
filiam jacentem supra lectum et daemonium exisse *d.*

Readings in which a n *differ from each other.*

Mark vii.

31. ingressus *n.*
egressus *a.*
exiens *b d f.*
galilaeae *a d.*
galileae *b f n.*

viii.

33. sapes *n.*
sapis *a b d k.*
intellegis *f.*

35. evangelium (*after* causa) *n.*
evangelii (*after* causa) *a.*
evangelium (*after* propter) *b d f k.*
salvavit *k n.*
salvabit *a.*
salvam faciet *b d f.*

Readings in which a n (*or* a k n) *are agreed against all or most other authorities.*

Mark vii.

31. deinceps *a n.*
iterum *b d f.*

viii.

33. qui conversus *a n.*
ad ille conversus *b d.*
conversus autem ille *k.*
Iesus conversus *f.*
ut vidit *a n.*
videns *b d f.*
objurgavit Petrum *a n.*
comminatus est Petro *b d f.*
corripuit Petrum *k.*
post *a k n.*
retro *b d f.*

34. sequi me *a n.*
sequi post me *b.*
post me sequi *d f.*
venire *k.*

35. quisque *a n.*
qui *b d f k.*
salvare *a k n.*
salvam facere *b d f.*
causa *a n.*
propter *b d f k.*

36. prodest *a n.*
proderit *b d f k.*
lucratus fuerit *a n.*
lucretur *b d f.*
lucrefecerit *k* (hicrefecerit *cod.*).
saeculum *a n.*
mundum *b f k.*
orbem *d.*

Readings in which a n *differ from each other.*

Mark viii.

38. confundetur *d k n.*
confundet *a b f.*
gloriam *b d n.*
gloria *a f.*
claritate *k.*

Readings in which an (*or* akn) *are agreed against all or most other authorities.*

Mark viii.

jacturatus fuerit *a n.*
detrimentum faciat *b f.*
detrimentum patiatur *d.*
animam *a k n* (+ suam *a n*).
animae suae *b d f.*

37. quam *a n.*
quid *b d f k* (quit *k*).
pro animam suam *a n.*
pro anima sua *b d f k.*

38. quisque enim *a n.*
qui autem *b d k.*
qui enim *f.*
confusus fuerit me *a n.*
me confusus fuerit *b f.*
me confessus fuerit *k.*
confessus fuerit me *d.*
generatione *a n.*
natione *k.*
generatione hac *b d.*
generatione ista *f.*

ix.

1. hic stantes *a n.*
de circumstantibus *b.*
hic circumstantium *d.*
de hic stantibus *f.*
hic quidem ex eis qui adstans (*for* adstant) *k.*

2. altum *a n k* (atcum *cod.*).
altissimum *b.*
excelsum *d f.*
in conspectu eorum *a n.*
coram ipsis *b d f.*
ante ipsos *k.*

3. fulgentia candida valde *a n.*
splendida (— candida nimis *b*).

Readings in which a n *differ from each other.*

Mark ix.

6. timore repleti sunt *n.*
   tim. perterriti sunt *a.*
   tim. perterriti erant *b.*
   tim. exterriti erant *d.*
   erant . . . tim. exterriti *f.*
   (in metu . . . fuerat *k.*)
7. omumbrans *n.*
   obumbrans *a d f.*

Readings in which a n (*or* a k n) *are agreed against all or most other authorities.*

Mark ix.

   splendentia candida nimis *f.*
   candida abanimis *k.*
  tamquam *a n* (tanquam *n*).
   velut *b f.*
  — tamquam *k d* (*not D*).
3. qualia quis non potest facere super terram *b.*
  qualia non potest quis candida facere super terram *d.*
  qualia fullo super terram non potest candida facere *f.*
  quava sullo super terram non potest sic alba producere *k.*
  — qualia . . . terram *a n.*
4. visus est *a k n.*
   apparuit *b d f.*
  moysi *a n.*
   moysen *b d.*
   moyse *f.*
   mose *k.*
  conloquebantur *a n.*
   erant conloquentes *f.*
   fuerunt conloquentes *k.*
   erant loquentes *b d.*
5. — respondens *a n.*
  + respondens *b d f.*
  optimum *a n.*
   bonum *b d f.*
6. quod *a n.*
   quid *b d f k.*
  loqueretur *a n.*
   loquebatur *d.*
   diceret *b f.*
   responderet *k.*

Readings in which a n *differ from each other.*

Mark ix.

adumbrans *k*
subumbrans *b*.

— et (*before* vox) *n*.
\+ et *a b d f k*.
carissimus *b n*.
karissimus *a d*.
dilectus *f*.
dilectissimus *k*.

8. solum secum *n*.
[a *defective having only* -lum, i.e. *either* solum *or* secum solum.]
tantum secum *b d*.
tantum *f*.
solum *k*.

Readings in which an (*or* akn) *are agreed against all or most other authorities.*

Mark ix.

8. statim respicientes *a n*.
statim circumspicientes *d*.
confestim circumspicientes *f*.
subito circumspexerunt et *k*.
circumspicientes *b*.
alium *a n*.
amplius *b d f*.

9. et cum descenderent *a n*.
et descendentibus illis *b d*.
et descendentibus *k*.
descendentibus autem illis *f*.
quae viderunt enarrarent *a k n*.
enarrarent quae viderant *f*.
quae vidissent narrarent *b d*.
surrexerit *n* (a *def*.).
resurrexit *b f*.
resurrexisset *d k*.

10. verbum retinuerunt *a n*.
verbum hoc retinuerunt *b*.
verbum continuerunt *d f*.
sermonem tenebant *k*.
quaerentes *a n*.
conquaerentes *d*.
conquirentes *b f*.
est *a n*.
esset *b d f k*.

Readings in which a n *differ from each other.*

Mark xiii.

8. erint *n.*
erunt *a b d k.*

9. concilia *n.*
conciliabula *k.*
conciliis *a c d.*
bapulabitis *n.*
vapulabitis *a c d.*

Readings in which a n (*or* a k n) *are agreed against all or most other authorities.*

Mark xiii.

2. alius resurget *a n.*
aliut resuscitetur *b d.*
alium ut excitabitur *k.*

3. ad montem *a n.*
in montem *b k.*
in monte *d.*
illum *a k n.*
eum *b d.*
secreto *a k n.*
seorsum *b d.*

4. incipient . . . consummari *a n.*
incipiunt perfici *k.*
consummabuntur *b d.*

5. — Iesus *a k n.*
+ Iesus *b d.*

6. quia ego sum *a n.*
ego sum *d k.*
ego Christus *b.*

7. proeliorum *a n.*
bellorum *b d* (*k* de bellorum *cod.*).
nolite turbari *a n.*
nolite timere *k.*
ne timueritis *b d.*

8. super(*bis*) *a k n.*
contra(*bis*) *b d.*
circa *a n.*
per *b d k.*
[*From this point, where* b *is not extant* c *is quoted.*]

9. ad praesides et ad reges *a n.*
ante praesides et reges *d.*
ante potestates et reges *k.*
causa mei *a n* corr. (me *n**).
propter me *d k.*

Readings in which a n *differ from each other.*

Mark xiii.

11. nec praemeletare *n*.
nec praemeditare *a*.
om : c d k.

14. quod dictum est a daniel proph. *n* corr.
quod dictum est per danielem proph. *c*.
quod dictum est ante profeta *k*.
— quod . . . proph. *a d n**.

Readings in which a n (*or* a k n) *are agreed against all or most other authorities.*

Mark xiii.

10. in omnibus gentibus *a n*.
in omnes gentes *d k* (*d has* in omnibus gentibus *again, at the end of the verse*).
in primis *a n*.
primum *c d*.
prius *k*.
praedicare *a n*.
praedicari *d k*.

11. adducent *a n*.
perduxerint *c*.
produxerint *d*.
optulerunt *k*.
solliciti esse *a n*.
cogitare *d*.
satagare *k*.

quodcumque *a n*.
quod *c d* (*k* quot *cod.*).
fuerit vobis *a n*.
vobis fuerit *c d k*.

12. ad mortem *a k n*.
in mortem *c d*.
causa nominis mei *a n*.
propter nomen meum *c d k*.

13. perseveraverit *a n*.
sustinuerit *d k*.
toleraverit *c*.

14. et cum *a n*.
cum autem *c d k*.

Readings in which a n *differ from each other.*

Mark xiii.

qui legit intellegat quid dicit *n.*
qui legit intellegat quidquid legit *a.*
qui legit intellegat quod legit *d.*
qui legit intelligat *c.*
quod legit intellegat *k.*

18. + aut sabbato *k n* corr.
— aut sabbato *a c d n**.

19. erint *n.*
erunt *a b d k.*

Readings in which a n (*or* a k n) *are agreed against all or most other authorities.*

Mark xiii.

qui fuerint in iudaea *a n* (iudea *n*).
qui in iudaea sunt *c d k.*

15. fuerit *a n and so in* v. 16.
— fuerit *c d.*
est *k.*
non descendat in domo *a n.*
ne descendat in domum *d.*
non descendat *c k.*
sed nec intret *a n.*
nec introeat *d.*
— sed nec intret *c k.*
aliquid *a* (*k*) *n.*
quid *d.*
quicquam *c.*

17. lactantibus *a n.*
quae lactant *k.*
nutrientibus *c d.*

18. ne hieme *a* (*k*) *n.*
ut non hieme *c d.*

19. non fuerunt numquam tales ab initio creaturae usque adhuc *a n.*
non fuerunt tales (— tales *c*) ab initio creaturae usque modo (*c*) *d.*
non fuerunt ab initio creaturae usque nunc *k.*

Readings in which a n (*or* a k n) *are agreed against all or most other authorities.*

Mark xiii.

non fuerunt ab initio creaturae, ex quo omnia condidit Deus, usque nunc *b* (*with the Gk.*).

sed neque fient *a n*.

neque erunt post haec (*c*) *d*.

neque erunt . . . *b* (*defective*).

et non erit numquam *k*.

[b *breaks off at* Mark xiii. 24, f *at* xiv. 70, *and* a *at* xv. 15; *the remaining portion of* n *is collated in full with* c d k, *and with* q *after* xvi. 6.]

Collation of n *with* c d k.

Mark xv.

22. *gol*gotha locum *n*.
culgotham locum *k*.
locum golgotha *d*.
— locum *c*.

23. dabant illi *k n*.
dabant ei *d*.
dederunt ei *c*.

vinum mixtum cum murra *n*.
vinum [bibere] murra et commixtum *k*.
[bibere] murram cum vino *d*.
myrrhatum vinum *c*.

24. cum crucifixissent illum *n*.
cruci adfixerunt eum *d*.
cruci eum fixerunt et *k*.
crucifixerunt eum et *c*.

sortem mittentes *n*.
mittentes sortem *c k*.
mittentes sortem super ea *d*.

25. custodibant *n*.
custodiebant *d k*.
crucifixerunt *c*.

Collation of n *with* c d k.

Mark xv.

26. et erat *c n*.
erat autem *d k*.

inscriptio causae inscripta *n*.
causa criminis eius inscriptio *d*.
inscriptio causae eius *c*.
superscriptio causae eius *k*.

\+ hic est (*before* rex) *d*.
— hic est *c k n*.

28. \+ et inpleta est scriptura quae dixit et cum scelestis aestimatus est *n*.

et adimpleta est scriptura quae dicit et cum iniquis deputatus est *c*.
— et inpleta . . . aestimatus est *d k*.

29. qui transiebant *n*.
praetereuntes *c d k*.

\+ eum (*after* blasfem.) *c d k*.
— eum *n*.

va qui destrues *c n*.
qui destruit *d*.

Collation of n *with* c d k.

Mark xv.

hic est qui solvit *k*.

aedificas *n*.
aedificat *d k*.
reaedificas *c*.

in triduo *n*.
triduo *k*.
illut in tribus diebus (*c*) *d*.

30. salva te *n*.
salva teipsum *k*.
salbum te fac *c d*.

descendens *k n*.
et descende *c d*.

31. et principes sacerdotum *n*.

et scribae cum principibus sacerd. *c*.
et summi sacerdotes *d*.
et sacerdotes *k*.

deludentes ad alis alium cum scribis dicebant *n*.
inridentes alterutrum cum scribis dicebant *d*.
cum scribis inridebant eum dicentes *k*.
inridentes eum dicebant *c*.

alios salvabit se non potest salvare *n*.
alios salvos fecit seipsum non potes salvum facere *d*.
alios salvum fecit, teipsum salvum fac *c*.
qui alios salvasti salva teipsum *k*.

32. credamus illi *n*.
credimus illi *k*.
credamus ei *d*.
credimus ei *c*.

crucifixi erant cum illo *n*.
cum eo crucifixi erant *c*.
cum eo adfixi erant *d*.

Collation of n *with* c d k.

Mark xv.

cum eo fixi erant latrones *k*.

increpabant eum *n*.
conviciabantur *c d*.
subsannabant eum *k*.

33. cum hora sexta facta esset *n*.
cum facta esset hora sexta *k*.
cum hora esset sexta *c*.
facta est hora sexta *d*.

super omnem terram *n*.
super totam terram *c*.
per totam terram *d*.
in totam terram *k*.

34. + Iesus (*after* exclamavit) *c n*.
exclamavit (— Iesus) *d k*.

quare n.
ut quid *c d*.
ad quid *k*.

35. *quid*am circum*stanti*bus *n*.
quidam de circumstantibus *c d*.
quidam eorum qui aderant *k* (daerant *cod*.).

cum audissent *k n* (cum au . . . . . nt *cod*.).
audiebant eum et *c*.
audientes *d*.

dicebant *c n*.
dixerunt *d*.
aiebat *k*.

*heli*an vocat *n*.
helion vocat *k*.
heliam vocat iste *c d*.

36. *adcu*rrens unus *et imp*lens spongiam (*c*) *n*.
cucurrit unus et inplevit spoliam *k*.
adcurrit unus et plena spongia *d*.

Collation of n *with* c d k.

Mark xv.

. . . . . inponens *cala*mo potiona*vit* *eu*m *n.*

[*The space before* inponens *must have been as long as the* adcu *of adcu*rrens, *and so may have contained* super- *or even* aceto.]

acceto et superponens harundini potavit eum *k.*
aceto, imposuit arundini et potum dabat ei *c.*
aceto et potum dabat ei *d.*
*h*elias deponer*e eum c k n.*
helias et deponit eum *d.*

37. emissa *n.*
missa *d.*
emisit *k.*
emittens *c.*
emisit spiritum *c n.*
expiravit *d k.*

38. ecce velum *n.*
velum (—ecce) *c d.*
continuo velum *k.*
usque in imum *n.*
usque deorsum *c d k.*

39. adsistebat ibi *n.*
adstabat ibit *d.*
stabat contra eum *c.*
stabat contra *k.*
quod sic exclamans (clamans *c*) emisisset spiritum (*c*) *n.*
quia sic exclamavit *k.*
sic eum exclamasse et expirasse *d.*
\+ et velum templi scissum est in duas partes *c n.*
— et velum . . . partes *d k.*

Collation of n *with* c d k.

Mark xv.

\+ dixit (*before* vere) *c k n.*
— dixit *d.*
filius dei erat *n.*
dei filius erat *d.*
filius erat dei *c.*
dei filius fuit *k.*

40. erant autem mulieres *n.*
erant autem multae mulieres *c.*
erant autem et mulieres *d.*
fuerunt et mulieres *k.*
expectantes *n.*
spectantes *k.*
videntes *d.*
audientes *c.*
in quibus *k n.*
inter quas *c d.*
iosetis *k n.*
ioseph *c d.*
salomae *n.*
salome *c d k.*

41. quae et cum esset *n.*
quae cum esset *d.*
quae cum essent *c.*
sequebantur *c k n.*
sequebatur *d.*
conplures *n.*
multae *c d k.*
— simul (*before* ascenderant) *n.*
\+ simul (*c*) *d* (*k*).
cum eo hierosolymis *n.*
cum illo in hierosolyma *d.*
cum eo . . . hierosolyma *k.*

42. quia cena pura erat quod est ante sabbatum *n.*
cene pure sabbati *k.*
quae erat parasceue quod est ante sabbatum *d.*

Collation of n *with* c d k.

Mark xv.

quod est parasceue sabbati *c*.

43. locuples *n*.
dives *c d k*.
hic audenter intravit *n*.
ausus est et introivit *k*.
constanter venit *d*.
constanter introiit *c*.

44. miratus est *n*.
mirabatur *c k*.
admirabatur *d*.
mortuus esset *k n*.
obisset *c d*.
et vocans centurionem interrogavit (-bat *c*) eum si iam mortuus esset (*c*) *d*.
et advocato centurione interrogavit si iam mortuus esset *k*.
— et vocans . . . mortuus esset *n*.

45. rescisset *n*.
cognovisset *c d k*.
— eius (*after* corpus) *c k n*.
\+ eius *d*.

46. et ioseph *n*.
ioseph autem *c d k*.
empta sindone *n*.
empta palla *k*.
emens sindonem *c*.
mercatus sindonem *d*.
acceptum *n*.
accipiens *d*.
deposuit . . . et *c k*.
in sindone *n*.
in sindonem *d*.
in palla *k*.
in ea *c*.
inposuit illum *n*.

Collation of n *with* c d k.

Mark xv.

posuit eum *c d k*.
de petra *n*.
in petra *c d k*.
advolvit lapidem *c n*.
advolapidem *d*.
volutavit lapidem *k*.
— et abiit (*after* monumenti) *c k n*.
\+ et abiit *d*.

47. viderunt *k n*.
notaverunt locum *d*.
notaverunt sibi locum *c*.

xvi.

1. euntes *n*.
abeuntes *c d*.
abierunt et *k*.
unguenta *n*.
aromata *c d k*.
unguerent *k n*.
ungerent *c d*.

2. mane postera die sabbatorum veniunt *n*.
veniunt mane una sabbati *d*.
venerunt prima sabbati mane *k*.
venientes una sabbati *c*.
monimentum *n*.
monumentum *d*.

3. inter se *n*.
ad invicem *c d*.
revolvet *c k n*.
revolvit *d*.

4. amotum lapidem *n*.
revolutum lapidem *c d k*.

5. ingressae *c n*.
intrantes *d*.
cum [intro] introissent *k*.

Collation of n *with* c d k.

Mark xvi.

in monimento *n*.
in monumentum *c d*.

iuvenem *c n*.
iubenem *d*.

sedentem et ad dextram coopertam stolam albam *n*.
in dextra sedentem indutum stolam albam *k*.
sedentem ad dexteram indutum stolam candidam *d*.
sedentem in dextris coopertum stola candida *c*.

6. ille dixit eis *n*, dixit eis *c*.
ille autem didit ad illas *k*.
dixit illis angelus *d*.

(*After* v. 6 d *is deficient for the rest of S. Mark.*)

Collation of n *with* c k q.

7. ite dicite *c n q*.
ite et dicite *k*.
\+ eius (*after* discipulis) *c n q*.
— eius *k*.

quia ecce praecedit vos *n*.
praecedo vos *k*.
qui praecedit (-det *q*) vos *c* (*q*).

illic eum videbitis sicut dixerat vobis *n*.
ibi eum videbitis sicut dixit (dixi *q*) vobis *c* (*q*).
illic me videbitis sicut vobis dixi *k*.

8. et egressae fugerunt a monumento *n*.
at illae exeuntes fugerunt de monumento *c*.
et exeuntes ille de monumento fugerunt *q*.

Collation of n *with* c k q.

Mark xvi.

illae autem [cum] cum exirent a monumento fugerunt *k*.

Collation of n *with* c k q.

habebat *n*.
tenebat *k*,
invaserat *c q*.

eas *n*.
illas *c k q*.

timor *c n q*.
tremor *k*.

\+ et nemini nihil dixerunt (*after* pavor) *n*.
— et . . . dixerunt *k*.
et nemini quicquam dicebant *c*.
et nemini quidquam audebant dicere *q*.

timebant enim *c n*.
propter timorem *k*.
quoniam timebant *q*.

(*Here* k *too diverges and gives a different ending*.)

9. \+ Jesus (*before* mane) *c*,
— Jesus *n q*.

— die *c q*, + die *n*.

visus est *n*.
apparuit *c q*.

a qua *n*.
de qua *c q*.

10. illa abiit et *n*.
illa autem praecurrens *c*.
at illa precedens *q*.

renuntiavit iis *n*.
nuntiavit eis (illis *q*) *c* (*q*).

cum illo erant *n*.
cum ipso erant *c*.

Collation of n *with* c q.

Mark xvi.

cum ipso fuerant *q*.
+ eis (*after* flentibus) *c*.
— eis *n q*.

11. et illi cum audissent quia vivit *n*.
at illi audito quod viveret *c*.
at illi ut audierunt vivere eum *q*.
visus est *n*.
visus esset *c*.
visum esse *q*.

12. Post haec autem duobus ex his ambulantibus visus est *n*.
Post haec apparuit duobus ex eis ambulantibus *c*.
Post hec autem duobus ex illis ambulantibus apparuit *q*.
forma *n*.
effigie (-ae *q*) *c* (*q*).
+ eis (*after* euntibus) *q*.
— eis *c n*.
villa *n q*.
villam *c*.

13. neque his *n*.
nec ipsis *c*.
sed nec illis *q*.

The collation of *n* with *c d k q* has been given with a view to possible utility in other enquiries; it has not a direct bearing on the main question before us. Turning back to the parts where *a* is extant, the aspect of the pages alone will show how very close is the relation of *a* and *n* in this Gospel—closer even than in St. Matthew. The left hand column is almost a blank, the greater number of the few variations that occur in it may be merely clerical. Among these must of course be included Mark viii. 35, where *k n* have 'salvavit,' *a* 'salvabit:' the tense is the same; it is only a very common instance of the interchange of *b* and *v*, such as we have again in xiii. 9: in both these cases *n* is in fault. The only points of real importance are five, those in Mark vii. 15, viii. 38, ix. 6, xiii. 11, 14. In the first of these *a* with 'foris hominis quod intrans in eum' is pretty certainly right: the reading in *n* looks like a grammatical correction in the Latin, when it was no longer accompanied by the Greek. A somewhat similar process has taken place in viii. 38, this time on the side of *a*. There is more room to doubt about the reading in ix. 6. The Greek is ἔκφοβοι γὰρ ἐγένοντο, with a variant ἦσαν γὰρ ἔκφοβοι, of the Latins *c i q* have 'timore enim exterriti erant,' *f l Vulg*. 'erant enim timore exterriti' (apparently from the Greek alternative), *b* 'timore enim perterriti erant,' *a* 'timore enim perterriti sunt,' *n* 'timore enim repleti sunt.' Here, if we simply follow the rule of going with the main body of the European MSS. we must obviously give

priority to *a*. But is not the reading of this main body open to some suspicion? 'Timore . . exterriti' has much the look of a conflation or double rendering: 'exterriti sunt' (or 'erant') alone would have been a quite sufficient rendering of ἔκφοβοι ἐγένοντο, which is only overloaded by the addition of 'timore.' Is it not possible that there were originally two renderings 'timore repleti sunt' (as *n*) and 'exterriti sunt' and that 'timore exterriti sunt' is a combination of them? This is, however, only put forward as a speculation which there is no means of verifying satisfactorily. The only other place where ἔκφοβος occurs, Heb. xii. 21, might appear to be slightly in its favour, as *d Vulg.* the two Latin authorities, extant, both have 'exterritus sum' and the dropping of 'timore' would hardly be accounted for by the difference between ἔκφοβός εἰμι and ἔκφοβοι ἐγένοντο. In xiii. 11, *n* has a striking Graecism 'nec praemeletare,' corresponding to a Greek addition μηδὲ προμελετᾶτε (found in Origen and apparently suggested by Luke xxi. 14) or μηδὲ μελετᾶτε (the reading of AX, &c.); *a* has 'nec praemeditare,' which we may take to be an improvement on the reading of *n*. This would seem to be a case in which the priority is on the side of *n*. The remaining reading, xiii. 14, is somewhat more ambiguous, 'intellegat quid dicit' *n*, 'intellegat quid-quid legit' *a*. The presence of 'quid legit' in *d* (*b f* are deficient) seems to make it probable that this was the original European reading, for which 'dicit' in *n* and the reduplication of 'quid' in *a* are scribe's errors.

We reserve the further examination of the common element in *a* and *n* until we have before us the analysis of the 18 verses extant in St. John. Small as this fragment is, the divergences of the text are much greater than those with which we have come in contact hitherto.

§ 18. *The text of* n *in St. John.*

Readings in which a n *differ from each other.*

John xix.

28. *pos*tea Iesus sciens *b n.*
post haec Iesus sciens *f.*
tunc Iesus cum sciret *e.*
post hoc videns Iesus *a.*
quo*ni*am omnia con*su*mmata sunt *n.*
quia omnia consummata sunt *b.*
omnia iam consummata esse *f.*
quoniam omnia perfecta sunt *e.*
quod perfecta sunt omnia *a.*
ut *sc*riptura implere*tur n.*
ut impleretur scribtura *f.*
ut adimpleretur scriptura *e.*
ut compleatur scriptura *b.*
et consummantur scripturae *a.*

29. et vas *p*ositum erat *n.*
vas positum erat *b.*
vas ergo positum erat *f.*
pelvis posita erat *a e.*
*p*lenum *b f n.*
plena *a e.*
hysopo *ad*miscentes spon*gi*am ergo plenam *a*ceto perticae cir*cu*mponentes *n.*
hysopo admiscentes spongiam ergo plenam aceto cum felle, permixtum componentes *c.*
spongiam ergo plenam aceto cum felle et hysopo admiscentes *r.*
spongiam ergo aceto plenam hyssopo circumdederunt et *e.*

Readings in which a n (*or* a e n) *agree against all or most other authorities.*

John xix.

28. ait *a e n.*
dixit *b f.*

29. op*tu*lerunt *a n.*
obtulerunt *b f.*
adplicuerunt *e.*

Readings in which a n *differ from each other.*

John xix.

spongiam ergo plenam aceto perticae circumponentes *b*.
illi autem inplentes spongiam aceto ysopo circumponentes *f*.
hysopo circumdantes *a*.

30. + ergo (*after* cum) *b e f n*.
— ergo *a*.
+ Iesus (*after* accepisset) *b e f n*.
— Iesus *a*.
*o*mnia consumm*a*ta sunt *n* (*copied from* v. 28?).
consummatum est *a b f*.
perfectum est *e*.
inclin*a*to capite *b f n*.
inclinans caput *a q r*.
inclinavit caput et *e*.
credidit *n**.
tradidit *a b f*.
reddidit *e n*corr.

31. remanen*e*rent in crucem cor*p*ora in sabbato *n*.
remanerent in crucem corpora sabbato *b*.
remanerent corpora in cruce sabbato *f*.
manerent in crucem corpora sabbato *e*.
sabbato manerent corpora in cruce *a*.
erat *e*nim *b f n*.
erat aut*em a*.
fuit enim *e*.
*e*ius sabbati *n*.
illius sabbati *a b e*.
ille sabbati *f*.
frangerentur eorum crura *n*.

Readings in which a n (*or* a e n) *agree against all or most other authorities.*

John xix.

31. *q*uoniam cena pu*r*a erat *a e n*.
quia cena pura erat *b*.
quoniam parasceue erat *f*.
ne *a n*.
ut non *b e f*.

Readings in which a n *differ from each other.*

John xix.

frangerentur crura eorum *b f.*
crura eorum frangerentur *e.*
crura illis frangere*n*tur *a.*

32. illius quidem primi *b f n.*
primi quidem *a e.*
fregerunt crura *b f n.*
crura fregerunt *a.*
fregerunt *e.*
qui crucifixi erant cum eo *n.*
qui simul crucifixus erat cum eo *b.*
qui simul crucifixus erat *a.*
qui confixus erat illi in crucem *e.*

33. ut viderent *n** (-runt *b*).
et viderent *n*corr (-runt *a*).
quomodo viderunt *e.*
invenerunt . . . et *f.*
non fregerunt *b e f n.*
non fraegerunt *a.*
eius crura *e n.*
crura eius *a b f.*

34. exivit continuo *b n.*
continuo exiit *f.*
exiit confestim *a.*
exivit *e.*

35. testificatur et testimonium perhibuit *n* (*conflation*).
testificatur *a.*
testimonium perhibuit *b f.*
et verum est testimonium eius *b f n* (et verum est et verum est *cod.*).
et testimonium eius verum est *a.*
ille *b f n.*

Readings in which a n (*or* a e n) *agree against all or most other authorities.*

John xix.

tollerentur de cruce *a n.*
tollerentur *b f.*
auferrentur *e.*

34. percussit *a n.*
pupugit *b.*
inseruit *e.*
aperuit *f.*

Readings in which a n *differ from each other.*

John xix.

ipse *a*.
quia *b f n*.
quod *a*.

36. facta sunt enim haec *b f n*.
haec enim facta sunt illi *a*.
facta autem sunt ista.
scripturae inplerentur *n*.
scriptura impleatur *b*.
scribtura impleretur *f*.
scriptura adimpleretur *a*.
scriptura adimpleatur *e*.
ossum (— eius) *b n*.
ossum eius *a f*.
os *e*.
confringetis *b f n*.
confringitis *a*.
comminuatur *e*.

37. alia scriptura *e n*.
altera scriptura *a*.
alia scriptura dicit *b f*.
videbunt *b f n*.
viderunt *a e*.
ad quem in quem *n* (*conflation*?).
in quem *a b e f*.
conpuncxerunt *n*.
compunxerunt *a b*.
transfixerunt *f*.
pupugerunt *e*.

38. Pilatum *b e f n*.
Philatum *a*.
qui fuit discipulus *n*.
qui erat discipulus *a*.
qui et ipse discipulus erat *b f*.
discipuli *e*.
occulte *b f n*.
absconditus *a*.

Readings in which a n (*or* a e n) *agree against all or most other authorities.*

John xix.

36. ab eo *a n*.
ex eo *b f*.
eius *e*.

Readings in which a n *differ from each other.*

John xix.

absconsus *e*.

metum *b e f n*.
timorem *a*.

39. eum *b e n*.
illum *a*.
corpus Iesu *f*.

venit autem et *b e f n*.
venit ergo *a*.

qui primum venerat *ad* Iesum nocte *n*.
is qui pridem venerat ad Iesum nocte *a*.
qui prius venerat ad Iesum nocte *f*.
qui venerat ad Iesum nocte primum *b*.
qui venerat ad Iesum nocte primo tempore *e*.

aloen *e n* (a *defective*).
aloes *b f*.

quasi *b e f n*.
fere *a*.

40. Acceperunt ergo *b e f n*.
et acceperunt *a*.

eum (*after* adligaverunt) *b e f n*.
illum *a*.

linteis *b n*.
linteaminibus *a f*.
— linteis *e*.

41. in loco *b e f n*.
in locum *a*.

crucifixus est *b f n*.
crucifixus erat *a*.
fixus cruci fuit *e*.

Readings in which a n (*or* a e n) *agree against all or most other authorities.*

John xix.

39. venerunt ergo *a n*.
venerunt *b* (e *with* et *prefixed*).
ad ille venit *f*.

40. corpus Iesum *a e n*.
corpus Iesu *b f*.

adligaverunt *a n* (a . ligaverunt *cod. The missing letter must be* d *or* l).
ligaverunt *b e f*.

est consuetudo *a n*.
consuetudo est *f*.
mos est *b*.
moyses . . . iussit *e*.

It is very evident that the two MSS. stand in different relations here. Not that the old relation is entirely abandoned. There are still instances where *a* and *n* agree against the other MSS. in characteristic readings: such would be especially 'ait' in v. 28, 'ne' and the addition of 'de cruce' in v. 31, 'percussit' in v. 34, 'ab eo' in v. 36, 'ergo' in v. 39, and the two readings in v. 40. But there is at the same time a much larger proportion of marked difference. How is this? It is to be accounted for chiefly in two ways—by an increased African or *e* element in *a*, and by an increased *b* element in *n*. Whereas hitherto when *a* differed from *b*, *n* usually went with *a*, now *n* more frequently goes with *b*, leaving *a* to stand alone. The more important instances of these relations may be briefly exhibited by a table.

African or *e* element in *a*:—xix. 28, perfecta; 29, pelvis, plena, circumdo; 31, manerent; 32, — illius; 36, adimpleo; 37, viderunt; 38, absconditus.

African or *e* element in *n*:—xix. 30, reddidit $n^{corr.}$; 39, aloen.

b element in *a*:—xix 30, tradidit; 31, illius; 32, + simul; 33, crur. ejus.

b element in *n*:—xix. 28, postea sciens; 29, vas, spongiam . . . circumponentes; 30, inclinato capite; 31, remanerent, enim; 32, illius, cum eo; 33, ut; 34, continuo; 35, testimonium perhibuit, ille, quia; 36, impleo; 38, occulte, metum; 39, primum; 40, linteis.

Peculiar element in *a*:—xix. 28, videns, consummatur; 30, — ergo, — Jesus; 31, autem, illius; 34, confestim; 35, ipse, quod; 37, altera; 38, timorem; 39, ergo, pridem, fere; 40, linteaminibus.

Peculiar element in *n*:—xix. 30, omnia consummata, credidit; 31, ejus; 36, scripturae.

The true character of *n* is neatly brought out by the conflation of v. 35 where the reading of *a* ('testificatur') is combined with that of *b* ('testimonium perhibuit'), showing how a double strain of text runs through the whole passage: here the more peculiar *a* readings become subordinate and are merged in the common European stock represented by *b*. It will have been observed how closely the relations implied in this fragmentary passage from the Gospel of St. John resemble those which we have already seen existing in the last chapter of St. Matthew. But the two Gospels follow each other in the MS. We may, therefore, infer that in one of the MSS. (more probably in *n*, because *a* appears to be the more consistent) a new exemplar was used in the last chapter of

St. Matthew and throughout St. John, while the old exemplar was resumed in St. Mark: what was done in St. Luke we have no means of judging.

It only remains to collect some of the more characteristic expressions which *a* and *n* have in common, or which are peculiar to *n* in the parts where *a* is not extant, as a contribution to the future study of a type of text that is clearly marked and of considerable importance.

§ 19. *Style and diction of* n *or* a n.

Peculiarities in the common text of a *and* n, *or in* n *alone, where* a *is not extant.*

Word.	*Reference.*	*Exceptions.*
a (de)	Mark xvi. 9 (*n*, a *def.*).	
abnego (denego) . . .	Mark viii. 34 = *f*.	
ad	Mark xiii. 3 (in), 9 (ante), 12 (in) = *k*.	
ad alis alium	Mark xv. 31 (*n*, a *def.*) *cf.* Luke viii 25, *a*.	
adduco	Matt. xvii. 17 (adfero), Mark xiii. 11 (perduco, produco).	
adligo (ligo)	John xix. 40.	
adpropio (adpropinquo)	Matt. xxi. 1 (*d n*, a *def.*).	
adsisto (adsto) . . .	Mark xv. 39 (*n*, a *def.*).	
aestimo (deputo) . . .	Mark xv. 28 (*n*, a *def.*).	
aio (dico)	John xix. 28.	
albus (candidus) . . .	Mark xvi. 5 (*k n*, a *def.*)	Mark ix. 3.
aliquis (quis)	Mark xiii. 15.	
alius (amplius) . . .	Mark ix. 8.	
altus (altissimus, excelsus).	Mark ix. 2 = *k*.	
amotus (revolutus) . .	Mark xvi 4 (*n*, a *def.*).	
apud	Mark vii. 30 (aput se *cod.*).	
bona (omnia, substantia)	Matt. xix. 21.	
causa (propter) . . .	Mark viii. 35 (*with acc. n*), xiii. 9 (*with acc. n**).	
cena pura (parasceue) .	Mark xv. 42 (*n*, a *def.*) *cf. k*.	
centuplo (centuplum) .	Matt. xix. 29.	
circa (per)	Mark xiii. 8.	
coinquino (communico)	Mark vii. 18, 23.	
conplures (multae) . .	Mark xv. 41 (*n*, a *def.*).	
in conspectu (coram) .	Matt. xxvi. 70, Mark ix. 2.	
convoco (advoco) . .	Mark vii. 14 = *f*.	
coopertus (indutus) . .	Mark xvi. 5 (*c n*, a *def.*).	

Word.	*Reference.*	*Exceptions.*
daemon (daemonium) .	Mark vii. 30	Matt. xvii. 21.
de (in)	Mark xv. 46 (*n*, a *def.*).	
deinceps (iterum) . .	Mark vii. 31.	
deludo (inrideo) . . .	Mark xv. 31 (*n*, a *def.*).	
dies (*insertion of, in phrase* prima die, postera die)	Mark xvi. 2 (*n*, a *def.*), 9 (*n*, a *def.*).	
ecce (*inserted*). . . .	Mark xv. 38 (*n*, a *def.*).	
edo (comedo, manduco)	Mark vii. 28.	
egressus	Matt. xxvi. 71, Mark vii. 31 (ingr. *lapsu calami n*), xvi. 8 (*n*, a *def.*).	
emo (mercor)	Mark xv. 46 (*n*, a *def.*), *cf. c.*	
eo (abeo)	Mark vii. 30, xvi. 1 (*n*, a *def.*).	
ergo	John xix. 38, 39 (*bis* a, 1^0 *n*), 40 (*n* = *b f.*).	John xix. 39 (2^0 *n*), 40 (*a*).
exitus (finis)	Matt. xxvi. 58.	
exspecto	Mark xv. 40 (*n*, a *def.*).	
forma (effigies) . . .	Mark xvi. 12 (*n*, a *def.*).	
a foris (extrinsecus) . .	Mark vii. 18.	
fulgens (splendidus, splendens)	Mark ix. 3.	
gradior (compounds of)	Matt. xxvi. 71, Mark xvi. 5 (*c n*, a *def.*), 8 (*n*, a *def.*).	Mark vii. 24 (intro).
habeo (invado, teneo) .	Mark xvi. 8 (*n*, a *def.*).	
iacturor (detrimentum facio, *or* patior).	Mark viii. 36.	
ihm (*for gen.*)	John xix. 40 = *e*.	
imperf. (*for resolved imperf.*)	Mark ix. 4.	
impleo (adimpleo) . .	Mark xv. 28 (*n*, a *def.*).	
incipio (*with inf. for fut.*)	Mark xiii. 4, *cf. k.*	
increpo (convicior) . .	Mark xv. 32 (*n*, a *def.*).	
ingressus	Mark vii. 31 (*by mistake for* egressus, *n*), xvi. 5 (*c n*, a *def.*).	Mark vii. 24.
in imum (deorsum) . .	Mark xv. 38 (*n*, a *def.*).	
inpono (pono) . . .	Mark xv. 46 (*n*, a *def.*).	
in primis (primum) . .	Mark xiii. 10.	
interficio (morti trado, mortifico).	Matt. xxvi. 59.	
inter se (ad invicem) .	Mark xvi. 3 (*n*, a *def.*).	
intro	Matt. xvii. 25 = *b*, Mark vii. 24, xiii. 15.	Mark vii. 18, 19, xvi. 5 (*n*, a *def.*).
ipse	Matt. xxvi. 73.	
ita	Mark vii. 28.	
itaque	Matt. xx. 14.	
lacto (nutrio)	Mark xiii. 17, *cf. k.*	
liberatus (liber) . . .	Matt. xvii. 26.	
locuples (dives) . . .	Mark xv. 43, (*n*, a *def.*).	

Word.	*Reference.*	*Exceptions.*
morior (obeo)	Mark xv. 44 (*n*, a *def.*).	
multitudo	Mark vii. 17.	
ne (ut non)	Mark xiii. 18, John xix. 31.	
nihil (*in phrase* nemini nihil *for* nem. quidquam).	Mark xvi. 8 (*n*, a *def.*).	
novi	Matt. xxvi. 70 (intellego), 74, *cf. b f.*	
objurgo (comminor) . .	Mark viii. 33.	
opera (*plur., for* opus, operam, *in phrase* opera eorum desiderat)	Matt. xxi. 3.	
optimus (bonus) . . .	Mark ix. 5.	
percutio	John xix. 34 (pungo, insero, aperio).	
perf. subj.	Mark viii. 36 *bis*, xiii. 14, 15.	
persevero	Mark xiii. 13.	
post (retro)	Mark viii. 33 = *k*.	
postera die (*τῇ μιᾷ τ. σαββ.*, una, prima).	Mark xvi. 2 (*n*, a *def.*)	Mark xvi. 9 (prima die, *πρώτῃ σαββ.*, *n*, a *def.*).
potiono (potum do, poto)	Mark xv. 36 (*n*, a *def.*).	
prae (a)	Mark vii. 17.	
praelia (bella)	Mark xiii. 7.	
praemeletare	Mark xiii. 11 (praemeditare).	
primum	Mark vii. 27 (prius).	
princeps (principes sacerdotum).	Matt. xxvi. 59	Mark xv. 31 (*n*, a *def.*)
proicio	Mark vii. 27 (mitto).	
provoluto (provolvor) .	Matt. xvii. 14.	
quaero (conquiro) . .	Mark ix. 10.	
quare (ut quid) . . .	Mark xv. 34 (*n*, a *def.*).	
qui (*for* at ille) . . .	Mark viii. 33.	
quicumque	Mark xiii. 11 (qui).	
quisque (*for* qui, *in sense of* quicumque).	Mark viii. 35, 38.	
recumbens (jacens) . .	Mark vii. 30.	
renuntio (nuntio) . . .	Mark xvi. 10 (*n*, a *def.*).	
rescisco (cognosco) . .	Mark xv. 45 (*n*. a *def.*).	
respicio (circumspicio) .	Mark ix. 8.	
resurgo (resuscitor) . .	Mark xiii. 2.	
rivus	Mark vii. 19 (*double rendering of* ἀφεδρών).	
sabbatorum (sabbati) .	Mark xvi. 2 (*n*, a *def.*).	
saeculum (mundus) . .	Mark viii. 36.	
salvo (salvum facio) . .	Mark viii. 35 = *k*, xv. 30 (*n*, a *def.*) = *k*, 31 (*n*, a *def.*) = *k*.	
satior (saturor) . . .	Mark vii. 27.	
scelestus (iniquus) . .	Mark xv. 28 (*n*, a *def.*).	
secreto (seorsum) . . .	Mark xiii. 3 = *k*.	
sequi (*for* sequi post) .	Mark viii. 34.	
sollicitus sum	Mark xiii. 11.	
stantes (circumstantes) .	Mark ix. 1.	
statim	Mark ix. 8 = *d*.	

Word.	*Reference.*	*Exceptions.*
subtus (sub)	Mark vii. 28 = *d*.	
super	Mark xiii. 8 (contra) *bis*.	
surgo (resurgo) . . .	Mark ix. 9 (a *doubtful*).	
tamquam (velut) . . .	Mark ix. 3.	
transeo (praetereo) . .	Mark xv. 29 (*n*, a *def.*).	
in triduo (triduo, in tribus diebus).	Mark xv. 29 (*n*, a *def.*).	
turbor (timeo)	Mark xiii. 7.	
valde (nimis)	Mark ix. 3.	
verbum (sermo) . . .	Mark vii. 29.	
vero (autem)	Matt. xix. 26, xxvi. 59.	
video (noto)	Mark xv. 47 (*k m*, a *def.*).	
visus sum (apparui) . .	Mark ix. 4, xvi. 9 (*n*, a *def.*), 11 (*n*, a *def.*), 12 (*n*, a *def.*).	
unguenta (aromata) . .	Mark xvi. 1 (*n*, a *def.*).	
usque adhuc (usque modo, usque nunc)	Mark xiii. 19.	
ut (*with perf. for pres. part.*).	Mark. viii. 33.	

Many points of interest come out from these lists. In spite of the limited area which they cover several of them would seem to suggest at least provisional generalisations. And we may anticipate so far as to say that other evidence which we have collected tends unmistakably in the same direction. A single premature inference here and there may be corrected, but on the whole the *a* text is characterised by certain consistent and well-established usages. It belongs, indeed, to the European family, but forms a distinct branch of that family; and an instalment of the evidence in proof of this is supplied by those portions in which *a n* run parallel to each other.

It is especially tantalising that for the word 'rivum' in Mark vii. 19, no other authority has been discovered. There is here an obvious conflation: to the rendering 'in secessum,' which is that of the other European texts, *a n* add 'in rivum.' This only confirms the impression which would otherwise be made upon us that their text, early as it is, is already composite. With one of the elements present in this passage we are familiar, but the other we have no means of identifying. It may, for all we know, be African, for *a n* have certainly an African strain in their composition; but unfortunately none of the African authorities for this verse are extant. Or it may belong to the element which constitutes the special individuality of *a n*. Here again the hypothesis is one that we have no means of

verifying. If a clear instance could be found of the use of 'rivus' in this connexion, valuable light would in all probability be thrown upon the origin of the text into which we are enquiring. Of two other words which excite our curiosity hardly less—'iacturor' and 'potiono,' the first appears to be without parallel; of the second Rönsch gives a fair number of examples (*It. u. V.* p. 137, cf. Georges *ad voc.*). It is used by Suetonius (*Calig.* 50), by Vegetius in several places, and it occurs in Codd. Amiat. Fuld. of Apoc. xiv. 8, and in a quotation of Gen. xix. 32 by Irenaeus, and of Jerem. xxv. 15 by Ambrose. This diffusion is too wide to admit of any definite inference, though we shall find reason later for connecting the text of Eusebius of Vercellae with that used by St. Ambrose (see p. ccxxviii below). The use of 'potiono' in this passage appears to be a rather striking instance of apt translation: the word is properly applied to a *drugged* drink. Another striking form of phrase is 'ad alis alium' (*sic*), which, besides its occurrence in Mk. xv. 31 *n*, is also found in Lk. viii. 25 *a*. As more MSS. are examined we shall probably be able to localise these peculiarities of usage more definitely than we can at present.

THE LATIN TEXT OF *o*.

The text of the small fragment *o* may be analysed as follows :—

Mark xvi.

14. recumbentibus *c o*.
  conquirentibus, *q*.
 eorum (*after* incredul.) *o*.
  ipsorum *c*, illorum *q*.
 quoniam *c o*.
  propter quod *q*.
 + illis qui (*after* quoniam) *o*.
  — illis qui *q*, eis qui *c*.
 eum viderant *o*.
  viderant eum *q*.
  viderant illum *c*.
 + et (*after* resurrex.) *q*.
  — et *c o*.
 + nuntiantibus *o q*.
  — nuntiantibus *c*.
15. euntes *o*.
  ite . . . et *c q*, Amb. $^{2}/_{2}$.
 per Amb. $^{1}/_{2}$, in *c o q*, Amb. $^{1}/_{2}$.
 orbem universum *o*, Amb. $^{2}/_{2}$.
  univ. orbem *c q*.
 qui *o*, Amb. $^{2}/_{2}$.
  et qui *q*.
  qui autem *c*.
 + hic (*before* salvus), Amb. $^{2}/_{2}$.
  — hic *c o q*.
 autem *o*.
  vero *c q*, Amb. $^{2}/_{2}$.
17. credentem haec *o*.
  credentes haec *c*.
  credentes ista, Amb.
  haec credentibus *q*.

Mark xvi.

 sequuntur *o*.
  sequentur *c*, Amb.
  subsequentur *q*.
 eiciunt *o*.
  eicient *c q*, Amb. $^{3}/_{3}$.
 + et (*before* linguis) *q*.
  — et *c o*, Amb. $^{3}/_{3}$.
 novis loquentur *o*.
  loquentur novis *c q*, Amb. $^{3}/_{3}$.
18. non timebunt *o*.
  tollent *c q*, Amb. $^{3}/_{3}$.
 aliquid mortiferum *o*.
  mortiferum quid *c q*, Amb. $^{3}/_{3}$.
 + quis *o*.
  — quis *c q*, Amb. $^{3}/_{3}$.
 illos nocebit *o*.
  nocebit illos *c*.
  illis nocebit *q*.
  eis nocebit, Amb. $^{3}/_{3}$.
 supra *o q*, Amb. $^{1}/_{2}$.
  super *c*, Amb. $^{1}/_{2}$.
 languidos *o*.
  languentes *c*.
  egros *q*, Amb. $^{2}/_{2}$.
 imponunt manus suas *o*.
  manus imponent *c q*, Amb. $^{2}/_{2}$
 + se (*after* bene) *c*.
  — se *o q*, *b*. $^{2}/_{2}$.
 ihs̄ xps̄ *o*.
  quidem ihs̄ *c q*, Iren.
  — dns̄, Iren. *cod.* Voss.

Mark xvi.

+ dns̄ (*before* quidem) *c o q*,
+ dominus (*after* quidem),
Iren. *codd.* Arund., Clarom.
postquam *c o q*.
posteaquam, Iren. *codd.* Arund., Clarom., Voss.
illis *c o q*.
eis, Iren.
ascendit *o*.
assumtus est *c*.
receptus est *q*, Iren.
caelis *c o q*.

Mark xvi.

caelos, Iren.
sedit *o q*, Iren. *cod.* Clarom.
sedet *c*, Iren. *codd.* Arund., Voss.
+ dei *c o q*, Iren. *codd.* Arund., Voss.
— dei Iren. *cod.* Clarom.
20. + et docuerunt *o*.
— et docuerunt *c q*.
sermone *o*, sermonem *c*.
verbum *q*.

[The quotations of Ambrose have been compared with the recent edition of Ballerini (Milan, 1875–1881); for that from Irenaeus I have been enabled to use the collations of the Rev. Willmore Hooper.]

The most interesting question connected with this fragment is that as to its relation to *n*. Is the conjecture probable, which supposes it to be a supplementary leaf added to make good a defect in that MS.? And if so, was it copied from some new MS., or was its text a reproduction of that of *n*? This is a point on which our analysis ought to teach us something. We will take the more marked expressions, and see how they correspond to the usage of *n*, or—what is the same thing—to that of *a*, in St. Matthew and St. Mark.

Mark xvi.

15. euntes: πορευθέντες, πορευόμενοι are so rendered in Matt. ii. 8 *f*, ix. 13 *a b d f*, x. 7 *a b d f*, xi. 4 *a b d f*, xi. 7 (abeuntibus) *a b d f*, xxi. 6 *b f* (a *def.*, *d* abeuntes), xxii. 15 *d* (a *def.*, *b f* abierunt et), xxvii. 66 *a*(?) *b* (*d f* abeuntes), xxviii. 7 *b d f* (a *om.*), xxviii. 11 *d* (*a b f* cum abissent), xxviii. 19 *a b f*, Mark xvi. 13 *c n q*; on the other hand the alternative 'ite . . . et,' though, it is true, sometimes excluded by the context, only occurs in Matt. ii. 8 *b* (— et *a*), xxviii. 19 (— et) *d*. It is clear from this that 'euntes' was more probably than not the original European rendering, and might very well have stood in *n*.

Mark xvi.

17. sequuntur . . . eiciunt: these presents might very well be errors of the scribe if, as we may suppose, the page from which he was copying had become somewhat illegible.

sequuntur: *παρακολουθέω* only occurs in the Gospels here and in Luke i. 3, where the common rendering is 'adsecuto;' *b f* have 'subsecutae' for *κατακολουθήσασαι* in Luke xxiii. 55, *a* 'consecutae,' *d* 'secutae.' There is therefore perhaps a slight balance of probability for 'subsequor' or some compound form in this passage.

18. non timebunt: an extreme instance of the licence of Western paraphrase; 'timeo' is, however, a common word in *a n*.

aliquid mortiferum quis: this looks like a conflation followed by a correction of 'quid' into 'quis;' it is at any rate some way removed from the original reading.

illos nocebit: it might be thought that the accus. after 'noceo' would be significant, but it is common to all the European texts in Luke iv. 35.

languidos: so *a b* render *ἀρρώστους* in Matt. xiv. 14 (*d f* infirmos) but the European MSS. vary between 'aegri' and 'infirmi' in Mark vi. 5, 13. Here again therefore it is only possible that 'languidos' might have been the reading of *n*.

19. ascendit: the best evidence for this word is supplied by the Latin creeds, from the end of the fourth century onwards; in the earlier formularies 'receptus' occurs once in Irenaeus, and once in Tertullian; 'ascendit' is not found. In Acts i. where *ἀνελήμφθη, ἀναλημφθεὶς* occurs three times, the Latin authorities are divided between 'assumptus' and 'receptus.'

20. et docuerunt: this interpolation was perhaps suggested by Matt. xxviii. 19; there does not seem to be any other trace of it.

sermone: in *a n* throughout St. Mark, 'sermo' is the rare exception, 'verbum' the rule.

The result of this examination is disappointing. It cannot be said to have yielded anything at all decisive. And yet it will, I think, on the whole leave an impression unfavourable to the hypothesis that *o* has preserved a text similar to that of *n*. The two texts are not radically dissimilar, but that of *o* seems to be inferior, and to belong to a more advanced stage of corruption.

THE LATIN TEXT OF *p*.

The portion of a Lectionary entitled *p* was written by an Irish monk in the 7th or 8th century, and belonged to the library of the Irish Monastery of St. Gall. These circumstances naturally make us ask if any light is thrown by it on the text or texts current in these islands at the time when it was written. It would not at all necessarily do so, because the copy from which it was made might have been picked up on the Continent, and might contain a purely Continental text. Thanks to Dr. T. K. Abbott we have now access to what is known to be an Irish text in the Dublin MS. *r*. We will collate *p* with this, in the hope of obtaining some kind of answer to our question. It will be well to assume a rather lower standard of comparison than was done in the case of *a* and *n*: slight differences of spelling and clerical errors will be disregarded where it is clear that the two MSS. have the same fundamental text. The peculiarities of the opening sentences in *p* are of no importance, as they are evidently a paraphrastic abridgment intended merely to introduce the lection. We adopt the same plan as before of not quoting readings which are common to *p* and *r*, with several other MSS. Our one object is to bring out the individuality of *p* and its relation to its fellow MS.

Readings in which p r *differ from each other.*

John xi.

14. In illis diebus *p*.
tunc ergo *a b d e f r* (— ergo *a*).
dixit Iesus ad discipulos suos *p*.
eis dixit Iesus manifeste *b*.
dixit Iesus manifeste *f*.
dixit illis Iesus palam *d*.
dicit eis manifeste *r*.

Readings in which p r *are agreed against all or most other authorities.*

John xi.

Readings in which p r *differ from each other.*

John xi.

manifeste ait *a e.*
lazarus amicus noster *p.*
lazar amicus noster *d.*
lazarus (lazar *a*) — amicus noster *a b e f r.*
infirmabatur et manifeste mortuus est *p.*
mortuus est *a b d e f r.*
quoniam non *b d f p.*
quod . . . non *e.*
quo . . . o non *r* (i.e. *for* quomodo non?).

16. dixit autem *f p* (r *def.*).
dixit ergo *b d.*
ait *a e.*
cum discipulis suis *p* (r *def.*).
condiscipulis suis *d f.*
ad condiscipulos *a b e.*
— ut (*before* moriamur) *p* (r *def.*).
+ ut *a b d e f.*

17. + et (*before* invenit) *a b d e p.*
— et *f r.*

18. quassi stadiis quindecim *p.*
quasi a stadiis xv *b.*
quasi ab stadiis quindecim *f.*
a stadiis quindecim *d.*
fere stadiis quindecim *a.*
fere stadia quindecim *e.*
quasi ab stadiis xii *r.*
fere a stadiis duodecim *c.*

Readings in which p r *are agreed against all or most other authorities.*

John xi.

17. venit Iesus *p r.*
venit ergo Iesus *a b d e.*
veniens ergo Iesus *f.*
quartum diem *p r* (quar . . . *cod.*).
quattuor dies *b d e f.*
quadriduum *a.*

18. hirusolimam *p.*
hierosolyma *a b e.*
hierosolymam *f.*
hierusolymam *r.*

[*The change of* xv. *into* xii. *lay very near at hand.*]

Readings in which p r *differ from each other.*

John xi.

19. a iudaeis *p*.
ex iudaeis *a b e f r*.
de hierosolymis *d*.

21. si fuises, non fuiset mortuus frater meus *p*.
si hic fuisses, non esset mortuus frater meus *a*.
si fuisses hic non fuisset frater meus mortuus *d*.
si fuisses hic, frater meus non fuisset mortuus *r*.
si hic fuisses frater meus non esset mortuus *b e f*.

23. ei *b f p*.
illi *a d e r*.
resurget *a b d e f p*.
surget *r*.

25. dixit *a b f p*.
dicit *d r*.
ait *e*.

26. qui vit (*sic*) *p*.
omnis qui vivit *b d f r*.
omnis qui vibet *e*.
omnis qui videt *a*.
— in aeternum (*after* morietur) *p*.
\+ in aeternum *a b d e f r*.
num credis hoc *p* (num *is very probably a remnant of the lost* aeternum).
— num *a b d e f r*.

27. — martha (*before* utique) *d e f p*.
\+ martha *a b r*.
— Christus (*before* filius) *p*.
\+ Christus *a b d e f r*.

Readings in which p r *are agreed against all or most other authorities.*

John xi.

19. venerunt *p r*.
venerant *a b d e*.
convenerant *f*.

20. obviam venit *p r*.
obiabit *d*.
occurrit *a b e f*.

23. ait *p r*.
dicit *b d e*.
dixit *f*.

Readings in which p r *differ from each other.*

John xi.

nunc *p*.
in hunc *a b e f r* (— hunc *d*).

29. at illa *p* (r *def.*).
illa *a d e* (*f* + vero).
et illa *b*.

31. . . . li . . . *p* (*may be for* illic, *or for* in domicilio: *probably the former*).
in domo *a b d f r*.
— in domo *e*.
et exiset *p** (exisset *p* corr.).
— et exiset *r*.
et exiit *a d e f*.
et exivit *b*.

32. dicens (*before* domine) *a d f r*.
et dixit *b e*.
— dicens *p*.
hic fuisses *a b e p*.
fuisses hic *d f r*.
frater meus non fuiis*et mor*tuus *p*.
non esset mortuus frater meus *a b e f*.
non fuisset frater meus mortuus *d*.
non fuisset mortuus frater meus *r*.

33. cum vidisset *p*.
ut vidit *a b d f r*.
vidit *e*.
qui venerant cum ea flentes *f p*.
flentes qui venerant cum illa *a e*.
flentes qui venerant cum ea *b r*.
plorantes qui simul venerant cum ea *d*.

Readings in which p r *are agreed against all or most other authorities.*

John xi.

31. ut (*before* viderunt) *p r*.
cum (vidissent) *b*.
videntes *a d e f*.
festinanter *p r*.
cito *b d f*.
velociter *a e*.
surrexiset *p*, surrexisset *r*.
surrexit *a b d e f*.
subsecuti *p r*.
secuti *a b d e f*.

32. vidisset *r* (p *has* vid . . . , *but as* venisset *occurs before it, the* vid . . . *probably stands for* vidisset, cf. v. 33).
vidit *a b e f*.
videns *d* (vides *cod.*).
procedit *p*.
procidit *f r*.
cecidit *a b d e*.

Readings in which p r *differ from each other.*

John xi.

turbatus est sp*iritu p.*
conturbatus est spiritu *d.*
fremuit in spiritu *a.*
infremuit spiritu *b.*
fremuit spiritu *e f.*
infremuit in sp*iritu r.*
. . . commotus *p.*
sicut ira plenus *d.*
et turbavit se ipsum *a f r.*
et turbavit semetipsum *b.*
et conturbabit seipsum *e.*

34. — et (*before* dixit) *p.*
+ et *a b d e f r.*
— ei (*after* dicunt) *p.*
+ ei *b d f r.*
+ illi *a e.*

37. . . . *dixe*runt quidam *p.*
quidam autem dixerunt *a b d e f r.*

39. pudit *p* (r *def.*).
putet *d.*
fetet *a b e f.*

40. credideris *a b d e f p.*
crederis *r.*

41. sustulerunt ergo *p.*
sustulerunt igitur *r.*
tulerunt ergo *b f.*

Readings in which p r *are agreed against all or most other authorities.*

John xi.

36. dixerunt autem *p r.*
dixerunt ergo *b f.*
et dixerunt *a e.*
dicebant ergo *d.*

39. dixit (Iesus) *p r.*
dicit *b d.*
ait *a e f.*
dixit (*before* Martha) *p* (r *has only* . . . it).
dicit *a b d e f.*
soror lazari Martha *r* (*and apparently* p).
martha soror lazari *a.*
martha soror eius qui mortuus fuerat *f.*
martha soror defuncti erat *d.*
martha *b e.*

41. sussum *p.*
susum *d r.*
— susum *e.*

Readings in which p r *differ from each other.*	*Readings in which* p r *are agreed against all or most other authorities.*
John xi.	John xi.
cum ergo tulerunt *d*. et tulerunt *a*. et ut revolverunt *e*. ad caelum *b f* (in caelum).	susum ad caelum *a*.
42. *ego au*tem sciebam *p*. et ego sciebam *a b e*. ego sciebam *d r*. ego vero sciebam *f*.	
	43. exclamavit voce magna *p r*. voce magna exclamavit *a*. voce magna clamavit *b d f*. vocavit voce magna *e*.
	44. ligatis pedibus *p*. ligatus pedibus *r*. ligatus pedes *b d f*. alligatus pedes *a*. fasceis *p r*. institis *a b d e f*.

If our examination of *o* was disappointing, this of *p* is the reverse—and that fortunately in matter of far greater importance. The coincidences between *p* and *r* prove indisputably that, whatever the place where *p* was copied, its original was an Irish MS., and also that there are certain distinctive peculiarities marking the Irish text from the rest of the European family. No doubt there is a large amount of divergence along with the resemblance between the two MSS., but the points of resemblance are so striking, and they are separated by so clear a line from the other European readings, that they must have a definite local orgin. Whatever they may be elsewhere, 'quartum diem,' 'obviam venit,' 'festinanter,' 'subsecuti,' 'ligatis pedibus,' 'fasceis' are in this passage distinctively Irish readings—an observation which will quicken the interest with which the distinctive element in *r* will be scrutinised in the many places where it is extant. The isolation of this element will furnish a key by which to test the interpolations in the Irish and Hiberno-Saxon MSS. of the Vulgate, and so may form the starting-point for a series of inductions of which we can at present but dimly forecast the limits.

Besides what it is hardly too much to call the flood of light that is thus thrown on the mutual relations of *p* and *r*, glimpses of much interest are also let in on another MS. which is of even more fundamental importance for tracing the history of the European text. More than one unmistakable points of contact are established between *p* and *d*: in v. 14 the interpolation 'amicus noster,' in v. 16 a slight approximation shared with *f* in 'condiscipulis suis,' in v. 33 'turbatus est spiritu' compared with 'conturbatus est spiritu' and in face of the wide divergence of the other readings, in v. 39 'pudit' for 'putet,' and in v. 41 'susum' compared with 'ad caelum' (note the conflation here in *a* which should be borne in mind in examining the text of *a* in St. John). It is possible, too, that the mutilated expression '. . . commotus' in v. 33 may point to a rendering more akin to the 'ira plenus' of *d* than that rendering is to any of the others in juxtaposition with it.

These instances are quite substantial enough to prove a literary connection, but it must be remembered that literary connection in those times meant something more. At some point or other it meant personal contact. So that again a chain of inferences begins to be forged which we must hold in suspense until more is known of the individual character of *d*.

Next in interest to that with *d* is the relation of *p* to *f*, the most striking example of which is 'procidit' in v. 32. As a rule *f* goes along with the main body of the European text, but a coincidence like this is more than accident, and its significance is increased by the fact that the Vulgate here has the common 'cecidit.'

These greater matters are apt to throw smaller details, like those of spelling, into the shade: we must not, however, part company with *p* without calling attention to the reduplicated *s* in 'quassi' v. 18, 'sussum' v. 41, and 'missisti' v. 42; it is evidently characteristic of the MS., and perhaps (by a linguistic phenomenon not confined to ancient times) we are to see its counterpart in the single *s* of 'fuises' v. 21 and 'surrexiset,' 'exiset' v. 31.

THE LATIN TEXT OF a_2.

The Coire fragments a_2 take their designation from the close resemblance which they present to a (Cod. Vercellensis). Our first duty will be to define the extent and nature of this resemblance, and our second duty to bring out the peculiarity of the combined text. For both purposes we possess facilities which are wanting in the case of the other fragments included in this volume, through the admirably careful and scholarly edition of the fragments by Prof. E. Ranke of Marburg. Prof. Ranke printed in parallel columns all, or nearly all, the MSS. of the Old Latin known to contain the portions of St. Luke preserved in the Coire fragments; for of the two MSS. which he did not notice, g_2 (Cod. Sangermanensis) is a very uncertain quantity, and r (Cod. Dublinensis) has been published since he wrote. The other MSS. were for the most part newly collated or examined specially for the edition, so that their readings are given with unusual accuracy; and there is only the one drawback for which it is difficult to assign a reason, that they are printed apparently in no order or system—not even the alphabetical order of their notation, which would have had its conveniences, much less in any grouping according to their affinities—so that the confusion which at first sight seems to prevail among them is enhanced rather than mitigated. The synopsis of texts was accompanied by elaborate notes, including a collation of the patristic quotations mainly from Sabatier. We may take advantage of the ample materials thus accumulated to extend our analysis to all the extant forms of the version, and we will not restrict it, as in previous cases, to a selection of the oldest texts. We will also add a collation of r. As this is the first occasion we have had for quoting the whole list of MSS. it will be well, for the sake of reference, to enumerate them with the usual notation. They are:—

a (Cod. Vercellensis), saec. iv.
b (Cod. Veronensis), saec. iv. or v.

c (Cod. Colbertinus), saec. xi. (Scrivener), or rather xii. (Meyer and Delisle).
d (Cod. Bezae), saec. vi.
e (Cod. Palatinus), saec. iv. or v.
f (Cod. Brixianus), saec. vi.
ff or ff_2 (Cod. Corbeiensis), saec. vii. ('at least').
i (Cod. Vindobonensis), saec. v. or vi.
l (Cod. Rehdigeranus), saec. vii.
m (Speculum Augustini), occasionally quoted from a MS. of saec. vi. or vii. published by Mai.
q (Cod. Monacensis), saec. vii.
r (Cod. Dublinensis, or Usserianus I), saec. vi.
δ (Cod. Sangallensis), saec. x., the Latin column of Δ.
Am. (Cod. Amiatinus), c. 541 A.D. (saec. vii–ix, Lagarde and others), the leading MS. of the Vulgate.

Of these MSS. δ and perhaps *c*—hardly *ff* or *l* in these passages—appear to have a Vulgate base. Some, but only very partial, light will be thrown upon them by our analysis. The object before us being to determine the special character of a_2, those readings only are noticed in which a_2 has more or less of singularity; the peculiar readings of other MSS. are necessarily passed over. It is well to put in this word of warning; otherwise inferences might be drawn which are not really warranted.

Abundant proof will soon be given of the intimate connection between *a* and a_2. As a preliminary step we will collect the few instances of difference between them in the places where both are extant. They are only nine in number, and are, as will be seen, for the most part of very trivial character.

Luke xi.

11. serrentem a_2, serpentem *a rel.*
26. nouissima a_2 *c d e f* (*q*) δ Am., nobissima *a* (*b ff i l vary the phrase altogether*).
27. dum a_2, cum *a rel.*
28. illis a_2, illi *a* (*the other* MSS. *vary or omit*).

Luke xiii.

16. + iam a_2, — iam a *rel.*
annis (*in different positions*) a_2 *b c e f l q r* δ Am.
anni (*in different positions*) *a d.*

Luke xiii.

17. qui adversabantur ei *a*.
qui adversantur ei a_2.
qui ei adversabantur *e*.
adversarii eius *b c d ff*$_2$ *i l q* δ Am.
qui resistebant ei *f*.

19. quo accepto *a d*.
quod accepto a_2 *q*.
quod acceptum *b c f ff*$_2$ *i l r* δ Am., Amb.
quod cum accepisset *e*.
quod accepit et Tert.

28. in regno dei *a b d e f i l** *r* δ Am.
in regnum dei a_2 *c ff*$_2$ *l*$^{corr.}$ *q* Tert., Lucif.
in regno caelorum Iren.

In addition to these we may just note in passing four instances in which an original agreement of *a* and a_2 has been disturbed by the corrector of the latter, making good what was—or what he imagined to be—a defective reading.

Luke xiii.

21. in farina *a* a_2* *b* Amb.
in farinam *c ff*$_2$ *i l q*.
in farinae mensuras *e*.
in farina mensuras tres $a_2^{corr.}$
in farinae mensuras tris *d*.
in farinae mensuris tribus *f*.
in farinam mensuris tribus *r*.
in farinae sata tria δ Am.
— totum *a* a_2*, + totum $a_2^{corr.}$ *rel.*

22. — et iter faciens in *a* a_2*.
+ et iter faciens in $a_2^{corr.}$ *rel.*

28. fletus *a* a_2* *b c f ff*$_2$ *i q r* δ Am., Tert. Lucif.
fletus oculorum $a_2^{corr.}$ *e l.*

The first and last of these are significant readings, and both point to a connection between the corrector of a_2 and *e* (see above, pp. lxxxiv f.).

Going back to the first hand of the MS. the differences which we observe between it and *a* are almost purely clerical. They are, however, more easily accounted for on the supposition that *a* and a_2 are indepen-

dent copies of the same original than on the supposition that either of them is copied directly from the other. On the latter hypothesis, if we take a_2 to be the original, then we must suppose that the scribe of a deliberately emended either by conjecture or by reference to some other MS., 'serrentem,' 'dum,' 'iam,' 'adversabantur,' 'quo (accepto),' 'regnum;' and if we take a to represent the original then we must imagine the like deliberate process in regard to 'nobissima,' 'cum,' 'illi,' 'quod (accepto),' 'regno,' in a_2. It is indeed quite possible that this is a true account of what took place, but it is somewhat more in accordance with what we know of the practice of scribes, to suppose that we have before us (except perhaps in 'quo' and 'quod accepto') a parallel series of lapses, in which first one and then the other MS. has preserved the reading of the common original.

We may now proceed to enquire into the characteristic features of this common original. And we shall do so best by collecting, as we have done previously, the peculiar or nearly peculiar readings which are identified as belonging to it. Readings of a_2, which are restored entirely or in the most significant part by conjecture, are not given.

Readings peculiar to a_2, *or* a a_2.

Luke xi.

11. serrentem a_2.
serpentem *a b c d ff*$_2$ *i l q* δ Am.

13. bona data (*2nd place*) a_2.
bonum datum *b c d ff*$_2$ *i l*, codd. ap. Amb.
spiritum sanctum *f q* Amb.
spiritum bonum vel sanctum δ.
spiritum bonum Am.

\+ offerebant illi a_2^{corr}.
\+ offertur illi *d*.

Readings common to a_2, *or* a a_2, *and not more than two other MSS.*

Luke xi.

11. porriget a_2 (*a*) *b* (-git).
porrigis *c*.
dabit *d f ff*$_2$ *i l q* δ Am.

13. scitis a_2 *c d*.
nostis *b f ff*$_2$ *i l q* δ Am.
data bona a_2 *d* δ.
bona data *c f ff*$_2$ *i q* Am.
bonos datos *b*.
bona *l*.

\+ haec cum dixisset a_2^{corr}. *c*.
\+ cum autem haec dixisset *f*.
\+ haec autem dicente eo *d*.
− haec . . . dixisset *b ff*$_2$ *i l q* δ Am.

Readings peculiar to a_2, *or* a a_2.

Luke xi.

+ offerunt illi *c*.
+ adduxerunt ad eum *f*.
— offerebant illi se *b ff*$_2$ *i l q* δ Am.

14. factum est cum eiceret a_2.
erat dum eicit *ff*$_2$ *i* (*l*) (*c* eiciebat).
erat eiciens *b q* δ Am.

eiciente autem illo (*2nd place*) a_2.
et cum eicéret *b*.
et cum eiecisset *c* (*f*) *ff*$_2$ *i l* Am.
factum est ut exiret *q*.
factum est autem daemonio exeunte δ.
eiecto eo *d*.

15. + ille autem respondit et dixit quomodo potest satanas satanan expellere (*after* eicit daemonia) $a_2^{corr.}$.
— ille . . . expellere *b c d ff*$_2$ *i l q* δ Am.

16. quaerebant de ca*elo ab* illo a_2.
de caelo quaerebant ab eo *c d f ff*$_2$ *i l* Am.
ab eo quaerebant de caelo *b* δ.
ab eo de celo quaerebant *q*.

17. illorum (*after* cogitationes) a_2.
eorum *b c* (*d*) *f ff*$_2$ *i l q* (δ) Am.

Readings common to a_2, *or* a a_2, *and not more than two other MSS.*

Luke xi.

+ unum daemoniacum $a_2^{corr.}$ *c f* (+ surdum et mutum).
+ daemoniosus surdus *d*.
— unum daemoniacum *b ff*$_2$ *i l q* δ Am.

14. stupebant a_2 *i l*.
stupuerunt *ff*$_2$.
obstupebant *b*.
mirabantur *c d*.
miratae sunt *f* (*q*) δ Am.

15. ex illis (*after* quidam autem) a_2 *q*.
ex eis *d f* δ Am.
ex his *c*.
ex phariseis *b ff*$_2$ *i l*.

17. *sci*ens a_2 *d*.
videns *c ff*$_2$.
ut vidit *b f i l q* δ Am.

divisum su*per se* a_2 *d*.
in se divisum *b c*.

Readings peculiar to a_2, *or* a a_2.

Luke xi.

18. *su*per satana*n divisus* est a_2.
super se divisus est *d*.
in seipsum divisus est *b c* δ Am.
satanan eicit, in seipsum divisus est *f* (*ff*$_2$) *i l* (*q*).

quoniam (*before* dicitis) a_2.
quia *b c d f ff*$_2$ *i l q* δ Am.

20. *cer*te anticipa*vit* a_2.
profecto praevenit (— profecto *b*) *f* (utique *q*) Am.
profecto pervenit *c l* δ Amb.
profecto provenit *ff*$_2$ *i*.
forsitam adpropinquavit *d*, cf. Tert.

21. + quis (*before* fortis) a_2.
— quis *b c d f ff*$_2$ *i l q* δ Am.

+ et (*before* armatus) a_2.
— et *b c d f ff*$_2$ *i l q* δ Am.

tueatur a_2.
custodit *b* (*c*) *d f ff*$_2$ *i l q* δ Am.

22. quod si a_2.
si autem *b c d f ff*$_2$ *i l q* δ Am.

illius (*after* armaturam) a_2.
eius *b c d f ff*$_2$ *i l q* δ Am.

+ illius (*after* spolia) a_2.
+ eius *c d f ff*$_2$ *i l* δ Am.
— eius *b q*.

Readings common to a_2, *or* a a_2, *and not more than two other MSS.*

Luke xi.

in semetipsum divisum *f*.
in se ipsum divisum *ff*$_2$ *i l q* (δ) (Am.).

deseretur a_2 *d*.
desolatur *b f ff*$_2$ *i q* Am.
desolabitur *c l* δ Amb. $^1/_2$.
destruetur Amb. $^1/_2$.

19. *ei*cient a_2 *d* (*l*).
eiciunt *b c f ff*$_2$ *i* (*l*) *q* δ Am.

*ves*tri iudices a_2 *d*.
iudices...vestri *b f ff*$_2$ *c d q* δ Am.
vobis iudices *c*.

21. facultates eius a_2 *c*.
omnia quae possidet *f i*.
ea quae possidet *b ff*$_2$ *l q* Am.
substantia eius *d*.

22. *i*llum (*after* vicerit) a_2 *c*.
eum *b f ff*$_2$ *i l q* δ Am.
— vicerit eum *d*.

arma*tura*m . . . qua a_2 *d*.
universa arma . . . quibus *b f ff*$_2$ *i l q* δ, Am.
omnia arma . . . quibus *c*.

Readings peculiar to a_2, *or* a a_2.

Luke xi.

dividit a_2.
dividet *df*.
distribuet *b c ff*$_2$ *i q* δ.
distribuit *l* Am.

24. circuit a_2.
perambulat *c ff*$_2$ (*i*) *l q* δ Am.
ambulat *b f* Amb.
vadit *d*.

per *arid*a loca quae *aqua*m non hab*ent* a_2 (Amb.).
per loca arida *c* (*d*) *f q*.
per loca quae non habent aquam *b* (*ff*$_2$) (*i*) *l*.
per loca inaquosa (δ) Am.

25. commundatam a_2.
emundatam *e*.
mundatum *d*.
scopis mundatam *b c ff*$_2$ *i q* Am.
vacantem scopis mundatam *f l* δ.

26. + adhuc (*after* adsumit) *a* a_2.
— adhuc *b c d e f ff*$_2$ *i l q* δ Am.

intrantes *a* a_2.
intrant et *d*.
introeuntes *c*.
introiit et *e*.
ingressi (*b*) *f ff*$_2$ *i l q* δ Am.

priorum (*after* peiora) *a* a_2.
prioris *b ff*$_2$ *i*.
priori *l q*.
prioribus *c d e f* δ Am.

27. diceret haec ipse *a* a_2.
diceret haec *d*.
haec diceret *b f ff*$_2$ *i l q* Am.
ista diceret *c e*.
diceret dicendo eum haec δ.

Readings common to a_2, *or* a a_2, *and not more than two other MSS.*

Luke xi.

tollit a_2 *d*.
auferet *b c f ff*$_2$ *i l q* δ Am.

27. — de turba *a* a_2 *b l*.
+ de turba *c* (*e*) *f ff*$_2$ *i q* δ Am.
+ de pleve *d*.

Readings peculiar to a_2, *or* a a_2.

Luke xi.

levata voce . . . dixit *a* a_2.
elevans vocem . . . dixit *d*.
levavit vocem et dixit *c* (*e*).
extollens vocem . . . dixit *b f* ff_2 *i l q* δ Am.

28. qui ait *a* a_2.
ad ille dixit *b d f* ff_2 *i q* Am.
ipse vero dixit *c*.
ipse autem dixit *e* δ.

\+ illis (*after* ait) a_2.
\+ illi *a*.
\+ ad eos *b* ff_2 *i q*.
\+ ei *c*.
— ei *d e f* δ Am.

29. turba *a* a_2.
turbis *b c d f* ff_2 *i q* δ Am.
cum turbae *e*.

Readings common to a_2, *or* a a_2, *and not more than two other MSS.*

Luke xiii.

16. \+ iam (*after* ecce) a_2.
— iam *a b c d e f* ff_2 *i l q* δ, Am.

17. omnes qui adversantur ei a_2.
omnes qui adversabantur ei *a*.
qui ei adversabantur *e*.
omnes qui resistebant ei *f*.
omnes adversarii eius *c* δ Am.
(— omnes *b d* ff_2 *i l q*).

omnibus mirificis *a* a_2.
omnibus . . . mirabilibus *d*.
universis praeclaris virtutibus *f* (δ).

Luke xiii.

16. oportebat *a* a_2 *d* Iren. 1/2.
oportuit *b c e f* ff_2 *i l q* δ Am., Hil.

vinculo hoc *a* a_2 *d* (Iren.).
vinculo isto *c* ff_2 *i l q* δ Am.
vinculis istis *f*.
vinculo *b e*.

17. haec dicente eo *a* a_2 δ.
cum haec diceret *b c f* ff_2 *i l q* Am.
— haec . . . eo *d e*.

confundebantur *a* a_2 *d*.
confusi sunt *e*.
erubescebant *b c f* ff_2 *i l q* δ Am.

Readings peculiar to a_2, *or* a a_2.

Luke xiii.

praeclariis *b c ff*$_2$ *i l q*.
omnibus quae . . . praeclara *e*.
universis quae gloriose Am.

quae fiebant ab illo *a a*$_2$.
quae . . . fiebant ab eo Am.
quae videbant . . . fieri ab illo *e* (*ff*$_2$ ipso).
quae videbantur fieri ab eo *f*.
quae viderant fieri ab ipso *b i l q* (*c* eo).
quibus videbant ab eo fieri *d*.

19. orto suo *a a*$_2$.
ortum suum *b c d e f ff*$_2$ *i l q d* δ Am., Amb.

21. fermentaretur *a a*$_2$.
fermentaretur totum $a_2^{corr.}$ Am., Aug.
fermentaret totum δ.
fermentetur totum *e*.
fermentatum est totum *b c d f ff*$_2$ *i l q*, Amb.

Readings common to a_2, *or* a a_2, *and not more than two other MSS.*

Luke xiii.

18. adsimilabo *a a*$_2$ *e*.
similabo *d* δ.
simile esse existimabo *b f q r* Am.
simile existimabo (*c*) *ff*$_2$ *i l* Amb.

19. quod accepto a_2 *q*.
quo accepto *a d*.
quod acceptum *b c f ff*$_2$ *i l* δ Am., Amb.
quod cum accepisset *e*.

20. cui est simile regnum Dei et cui adsimilabo illut *a a*$_2$ (*d*).
cui simile aestimabo regnum Dei et cui simile est Am.
cui simile ex*stimabo* regn*um* . . . *b*.
cui simile aestimabo regnum Dei (*c*) *f ff*$_2$ *i* (*l*) *q*.
cui adsimilabo regnum Dei *e*.
cui similabo regnum Dei δ.

21. farina *a a*$_2$* *b*.
farinam *c ff*$_2$ *i l q*.
farinae sata tria δ Am.
farinae mensuras tris *d* (*e* – tris) ($a_2^{corr.}$).
farinae mensuris tribus *f*.

Readings peculiar to a_2, *or* a a_2.

Luke xiii.

22. vicos *a* a_2.
castella *b c d e f ff*$_2$ *i l q* δ Am.
— et iter faciens in (*before* hierosolymis) *a* a_2*.
\+ et iter faciens in *b c d e f ff*$_2$ *i l q* δ Am. ($a_2$corr.).

hierosolymis *a* a_2.
hierusalem *b* (*c*) *d e f* (*ff*$_2$) *i l q* (δ) Am.

23. salvi futuri sunt *a* a_2.
salvi fiunt (*b* ?) *c f* (*ff*$_2$) *i l q*.
salvantur *d* δ Am.
salventur (— qui) *e*.

qui (*before* dixit) *a* a_2.
ipse autem *b c f ff*$_2$ *i l q r* δ Am.
ille autem *e*.

24. in*trate* *a* a_2.
contendite intrare *b c f ff*$_2$ *i l q r* Am., Lucif. Faust. Manich. ap. Aug.
certamini introire *d*.
certate vel contendite intrare δ.
elaborate introire *e*.

quaeren*t* *nec pote*rint (-runt *a*) (*a*) a_2.
quaerunt (-rent *e l*) intrare et non poterunt (-rint *l*) (*e*) *f ff*$_2$ *i* (*l*) δ Am.
querunt intrare (introire *q*) et non potuerunt *c* (*q*).
quaerent (-runt Lucif.) et non poterunt *b* (Lucif.).
quaerent introire et non invenient *d*.

Readings common to a_2, *or* a a_2, *and not more than two other MSS.*

Luke xiii.

22. circuibat *a* a_2 *d*.
ibat *b c f ff*$_2$ *i l q* Am.
perambulabat *e*.
ibat vel perambulabat δ.

Readings peculiar to a_2, *or* a a_2.

Luke xiii.

25. *adclu*serit $a\,a_2$.
cluserit (clauserit) $b\,c\,d\,f\,ff_2\,i\,l\,q\,r\,\delta$, Am., Tert., Lucif.

— et pulsare $a\,a_2$.
+ et pulsare $b\,d\,q$, Lucif., Amb., Faust. Manich. ap. Aug.
+ et pulsare ostium (osteum, hostium) $c\,e\,ff_2\,i\,l\,\delta$, Am.
+ et pulsaverit ostium f.

28. proici foris $a\,a_2$*.
proici foras $a_2^{corr.}$, Iren.
eici foras d.
expelli foras $b\,c\,f\,ff_2\,i\,l\,q$, Am., Lucif.
expelli vel expulsandos foras δ.
excludi foras r.
excludimini foras e.
detineri foris Tert.

30. fuerunt $a\,a_2$.
erunt $b\,c\,d(f)\,ff_2\,i\,l\,q\,r\,\delta$, Am., Aug. $^1/_2$.
erant e, Aug. $^1/_2$.

31. eadem die $a\,a_2$.
in ipsa autem die $b\,e\,f\,r$.
in (— in l) ipsa die $c\,ff_2\,i\,(l)\,q\,\delta$, Am.
in ipsa hora d.

discede $a\,a_2$.
exi $b\,c\,d\,e\,f\,ff_2\,i\,l\,m\,q\,r\,\delta$, Am.

quoniam $a\,a_2$.
quia $b\,c\,d\,e\,f\,ff_2\,i\,l\,m\,q\,r\,\delta$, Am.

32. ipse autem dixit eis $a\,a_2$.
ille autem dixit illis e.
et ait illis ihs $b\,c\,f\,m$.

Readings common to a_2, *or* a a_2, *and not more than two other MSS.*

Luke xiii.

28. illic $a\,a_2\,e$, Tert.
ibi $b\,c\,d\,f\,ff_2\,i\,l\,q\,(r)$, Am.
ubi δ.

29. discumbent $a\,a_2\,f\,r$.
recumbent $b\,c\,d\,e\,ff_2\,i\,q\,\delta$, Am., Iren.
— recumbent l.

32. vulpi huic $a\,a_2\,d\,e$, Iren. (Amb. $^1/_4$).
vulpi illi $b\,c\,f\,ff_2\,i\,l\,m\,n\,q\,r\,\delta$, Am., Amb. $^3/_4$.

Readings peculiar to a_2, *or* a a_2.

Luke xiii.

et ait illis $ff_2 i l q r \delta$, Am.
et dixit illis *d*.

euntes indicate $a\, a_2$.
abeuntes dicite *d*.
euntes dicite δ.
ite et dicite *e f i r*.
ite dicite $b c ff_2 l m q$, Am., Amb.$^{3}/_{4}$.

die tertia $a\, a_2$.
tertia die $b f m q r$.
tertio die *e*.
tertia $d \delta$, Am.
sequenti die $c l$, Amb.
sequenti $ff_2 i$.

33. sed oportet me hodie et cras et in futurum $a\, a_2$.
verumtamen oportet me hodie et cras et sequenti ambulare (ire *q*) $f l^{corr.}$ (*q*) δ, Am.
verumtamen . . . et crastino sequenti abire *e*.
verumtamen . . . et cras et ventura abire *d*.
— *whole clause* $b c ff_2 i l^{*} r$.

Readings common to a_2, *or* a a_2, *and not more than two other MSS.*

Luke xiii.

33. quoniam $a\, a_2\, e\, m$.
quia $b c d f ff_2 i l q r \delta$, Am.
non oportet $a\, a_2\, b\, d$.
inpossibile est *m*.
non et possibile *e*.
non est possibile *f*.
non capit $c ff_2 i l q r \delta$, Am.

The relation of a_2 to a comes out here with great distinctness. It is very apparent in the diction (of which we shall collect the examples presently), in the cast of sentence (e. g. xi. 14, xiii. 17), in insertions (like the double expression of xiii. 20), and perhaps most of all in omissions (like 'et pulsare' in xiii. 28, and the incomplete sentence in xiii. 33).

Next to a the most important resemblances are with d: xi. 13 'scitis, data bona,' xi. 17 'sciens, divisum super se, deseretur,' xi. 22 'armaturam, tollit,' xiii. 16 'oportebat, vinculo hoc,' xiii. 17 'confundebantur,' xiii. 22 'circuibat,' xiii. 33 'non oportet.' Most of these expressions are so marked as to prove a definite influence on the one side or on the other; they will

have to be borne in mind when the time comes for an examination of *d*.

Other coincidences are of less moment. A conspicuous one with *c* ('facultates,' xi. 21, cf. xi. 13), because the late date and mixed character of that MS. leaves no doubt that a fragment of the *a* text has got embedded in it; others (e. g. with the African texts *e* and *m*, except in the case of 'adsimilo' xiii. 18, 20), are too slight to have much stress laid upon them.

Though of no great extent, the fragments still yield enough that is characteristic to be worth collecting in a form suitable for reference.

Peculiarities of a_2, *or* a a_2.

Word or Usage.	*Reference.*	*Exceptions.*
abl. abs.	Luke xi. 14, 27, xiii. 17 = δ, 19 (quod accepto, cf. *a d*).	
adcludo (claudo) . .	Luke xiii. 25 (*restored by conjecture*).	
adhuc	Luke xi. 26.	
adsimilo (simile aestimo)	Luke xiii. 18 = *e*, 20 = *e*.	
anticipo (praevenio, &c.)	Luke xi. 20.	
armatura (arma) . . .	Luke xi. 22.	
certe (profecto) . . .	Luke xi. 20.	
circueo	Luke xi. 24 (perambulo, &c.), xiii. 22 (eo, &c.).	
commundatus . . .	Luke xi. 25 (scopis mundatus, &c.).	
confundor	Luke xiii. 17 (erubesco) = *d*, cf. *e*.	
daemoniacus	Luke xi. 13 ($a_2^{corr.}$).	
desero	Luke xi. 17 (desolo, destruo).	
discedo (exeo) . . .	Luke xiii. 31.	
discumbo (recumbo) .	Luke xiii. 29 = *f r*.	
divido (distribuo) . .	Luke xi. 22, cf. *d f*.	
euntes (ite, *or* ite et) .	Luke xiii. 32 = δ, cf. *d*.	
factum est cum . . .	Luke xi. 14.	
facultas	Luke xi. 21.	
fui (ero)	Luke xiii. 30.	
futurus	Luke xiii. 23, 33 (in futurum).	
Graecism of Construction.	Luke xi. 26 (peiora priorum).	
hic	Luke xiii. 16 (iste) = *d*, 32 (ille) = *d e*, &c.	
hierosolyma (hierusalem).	Luke xiii. 22	Luke xiii. 33, 34 *bis*.
iam	Luke xiii. 16 (a_2, *not a*).	

Word or Usage.	*Reference.*	*Exceptions.*
idem (ipse)	Luke xiii. 31.	
ille (is, &c.)	Luke xi. 15, 16, 17, 22 *ter*, 28, xiii. 17 = *e*.	Luke xiii. 32 *bis*.
illic	Luke xiii. 28 = *e*, Tert.	
imperf.	Luke xi. 13, xiii. 16 = *d*.	
indico (dico)	Luke xiii. 32.	
intro (introeo, ingredior)	Luke xi. 26, cf. *d*.	
ipse	Luke xi. 27, xiii. 32	Luke xi. 28, xiii. 17, 24, 31.
mirificus (praeclarus) .	Luke xiii. 17.	
oportet (capit, est possibile).	Luke xiii. 33 = *b d*.	
porrigo	Luke xi. 11 = *b c*.	
poterint (Rönsch *It. u. V.* p. 521).	Luke xiii. 24 (a_2, *not* a).	
proicio	Luke xiii. 28 (eicio, expello, excludo) = Iren.	
qui (*for* at ille) . . .	Luke xi. 28, xiii. 23 (ipse autem).	
quod si (si autem) . .	Luke xi. 22.	
quoniam	Luke xi. 18, xiii. 31, 33 = *e m*.	
rel. and verb for subst. .	Luke xiii. 17 (qui adversabantur *for* adversarii).	
scio	Luke xi. 13 = *c d*, xi. 17 = *d*.	
stupeo	Luke xi. 14 = *ff i l*.	
super (*in phrase* divisus super).	Luke xi. 17 = *d*, 18 = *d*.	
tollo (aufero)	Luke xi. 22 = *d*.	
tueor (custodio) . . .	Luke xi. 21.	
vicus (castellum) . . .	Luke xiii. 22.	

It will naturally be asked what is the bearing of this list on the conjecture that a_2 was originally a part of the same MS. as *n*. We reply that, so far as the text is concerned, there are several points in favour of this conclusion and nothing clearly against it. One of the most striking characteristics of *a* and *n*, the use of 'qui' for 'at ille,' reappears twice in a_2: another well-defined usage, that of 'super' for 'contra' also reappears twice; there are one or two minor cases, and the vocabulary generally is in no way inconsistent with that of *n*, even where it cannot be proved to be identical with it. One word occurs in a_2, 'vicus' for κώμη, 'castellum,' 'municipium,' which is of so much interest that it may be well to exhibit its history in full and in a tabular form. The places where κώμη occurs in the Gospels, with its renderings in the leading old Latin texts, are as follows:—

	a (*n*) or a_2.	*b*.	*d*.	*e* or *k*.
Matt. ix. 35 .	castella	castella	castella	castella.
„ xiv. 15 .	castella	castella	castella	castella.
„ xxi. 2 .	castel*lum*, *neut.* .	castellum, *neut.* .	castellum, *neut.* .	castellum, *neut.*
Mark vi. 6 .	municipia . . .	castella	castella	castella.
„ vi. 36 .	municipia . . .	castella	vicos.	
„ vi. 56 .	municipia . . .	castellis	vicos.	
„ viii. 23 .	municipium . .	vicum	vicum	castellum.
„ viii. 26 .	municipio . . .	vico	vico	castello.
„ viii. 27 .	. . . . .	. . . . .	. . . . .	castella.
„ xi. 2 .	municipium . .	castellum, *neut.* .	castellum, *masc.* .	castellum, *neut.*
Luke v. 17 .	municipio . . .	castello	castello	castello.
„ viii. 1 .	vicos	castella	castellum . . .	castella.
„ ix. 6 .	muni*cipia* . . .	castella	(civitates = πόλεις)	castella.
„ ix. 12 .	vicos	castella	castella	castella.
„ ix. 52 .	(civitate = πόλιν) .	(civitate = πόλιν) .	castellum . . .	
„ ix. 56 .	castellum, *neut.* .	civitatem . . .	castellum, *masc.* .	castellum, *masc.*
„ x. 38 .	vicum	castello	castellum, *neut.* .	castellum, *masc.*
„ xiii. 22 .	vicos	castella	castella	castella.
„ xvii. 12 .	vicum	castello	castellum, *masc.* .	castellum, *masc.*
„ xix. 30 .	vicum	. . . . .	castellus	castellum.
„ xxiv. 13 .	municipium, *masc.*	castellum, *neut.* .	castellum . . .	castellum, *neut.*
„ xxiv. 28 .	vicum	castello	castellum . . .	castellum.
John vii. 42 .	castello	municipio . . .	castello	castello.
„ xi. 1 .	castello	castello	castello	castollo (*sic*).
„ xi. 30 .	castellum . . .	castellum . . .	castellum . . .	castellum.

When the time comes to consider the origin and character of the different Latin texts it is probable that this table may supply data of some importance. The problem is to determine in what parts of the Roman Empire 'castellum,' 'vicus,' and 'municipium' would be respectively the most natural rendering for κώμη. A provisional answer might perhaps be given to this question, but it will be better to wait and test it as part of the larger enquiry. As regards our present purpose, the occurrence of 'vicus' in a_2 is just so far as it goes an argument against the identity of this portion of the text of St. Luke with the text of St. Mark of which 'municipium' is characteristic. That word, however, nowhere occurs in *n*, and the change from 'municipium' to 'vicus' is a marked feature of the text of St. Luke's Gospel as preserved in *a*: if there is a transition in a_2 it is only the same transition which is already found in the leading number of its group.

One other indication of the locality in which the *a* text circulated must be noticed before we leave the fragment in which it appears. Of all the peculiar readings in a_2 the most remarkable is probably the conflation in the parable of the unclean spirit, Luke xi. 24: one set of MSS. (*c f q*,

and *d*, with a slight change of order), has 'per loca arida;' another set of MSS. (*b ff*$_2$ *l*, and *i* with 'ubi' for 'quae') has 'per loca quae non habent aquam;' a_2, which is alone in this passage, *a* not being extant, combines both renderings in 'per arida loca quae aquam non habent.' This alone is proof of a double strain in the composition of the MS., each side of which is represented in a leading branch of the European text —a fact to be carefully borne in mind when a final analysis of the *a* text is attempted. But there is another point of not less interest: an almost identical conflation is found in the quotation of the passage by Ambrose; the only difference is in the order of the second and third and of the last two words. There is nothing to surprise us in this; it is rather just what we should expect. There is no reason to doubt the tradition recorded in a document of the 8th century, that the Cod. Vercellensis (*a*) was written by the hand of Eusebius, bishop of Vercellae, during his flight from the Arians, in a place called Castrum Credonensium or Creudonensium, on the further side of the Po[1]. But Vercellae was not far from Milan; and it is highly probable that the two neighbour Bishops would make use of the same type of text. The common original of *a* on the one hand, and *n* and a_2 on the other, may have been, though it need not have been, older than Eusebius himself, and it may have been brought from another district; but at any rate we shall not be wrong in supposing that from the latter part of the 4th century onwards Vercellae was a principal centre from which this form of text radiated.

The occurrence of one such crucial coincidence with Ambrose puts us upon the alert in the hope of discovering more, but the analysis given above will have shown that, in this respect, our expectations are hardly fulfilled. In other readings, 'bona data,' 'certe anticipavit,' 'deseretur,' 'circuit,' 'adsimilabo,' 'quod accepto,' 'fermentaretur,' 'euntes indicate,' 'die tertia,' a_2 and Ambrose take different sides. What we have is a point of contact—of important contact,—but not by any means of identity between the two texts. This is as far as the Coire fragments will carry us: any further investigation of the extent of ground over which their text was distributed must be left for the present.

[1] Ranke in *Stud. u. Krit.* 1872, p. 516 f.

THE LATIN TEXT OF *s*.

The first impression left by the Latin text of *s* is one of extreme confusion. Its affinities appear to be first on one side and then on another, and while it is clear that it belongs more or less closely to the main body of the European text, its place in relation to that text seems to be continually shifting. Indeed it might be taken as an example of what Jerome meant when he spoke of *tot exemplaria quot codices*. Let us, however, apply to it the method which we have applied hitherto, and see if any kind of order can be educed out of this confusion. As the affinities of the MS. are so varied, it may be well to give a wide collation: the MSS. included are all those quoted in the last section (see pp. ccxiii f. above), with the exception of δ—a curious MS., with a Vulgate base and a number of alternative renderings, that is best reserved for separate treatment.

Readings peculiar to s.

Luke xvii.

4. — et (*before* si septies) *s*.
+ et *a b c d e f l q r*, Am.
+ hic (*before* septies 2°) *s*.
+ si *b d f*.
— si *a c e l q r*, Am.

6. arbori *s*.
huic arbori *c ff*$_2$ *l*.
huic arbori moro (modo *e*) *b* (*e*) *f q* (*r*), Am.
muro huic *a*.
monti huic *d*.

Readings common to s, *and not more than two other MSS.*

Luke xvii.

3, 4. remitte (*bis*) *a e s*.
dimitte (*bis*) *b c d f l q r*, Am.

4. paenitentiam ago (*a*) *e s*.
paeniteor *b d ff*$_2$.
paenitet me, *c f l q r*, Am.

Readings peculiar to s.

Luke xvii.

6. — et transplantare in mare *s*.
+ et transplantare (transfretare *ff*$_2$) in mare *b* (*d*) *f* (*ff*$_2$) *q r*, Am.
+ et plantare in mare *a e*.
+ et transplantare *l*.

et obaudisset utique *s*.
et obaudisset vobis *a d*.
et oboediret vobis *f*, Am.
et obaudiet vos *r*.
et exaudiet vos *e*.
et utique oboediet vobis *l*.
et utique obaudisset vobis *ff*$_2$.
utique obaudisset vobis *b c q*.

7. venienti *s* (=Cypr.).
et cum venerit *e*.
qui ut intravit *d*.
qui regresso (+eo *a*) (*a*) *f ff*$_2$ *i*, Am.
qui regressus *c l*.
cui regresso *r*.
cui regredienti *q*.
regredienti *b*.

ei (*after* dicet) *s*.
illi *a b c d e f ff*$_2$ *l r*, Am.
— illi *r*.

8. praecinctus *s*.
succinctus *a*.
praecinge te et *b c f ff*$_2$ *l q r*, Am.
cinge te et *d*.
accingere et *e*, Cypr.

Readings common to s, *and not more than two other MSS.*

Luke xvii.

7. + numquid (*before* dicet) *d r s*.
— numquid *b c f ff*$_2$, Am.
+ non *e l*.
+ statim (*before* dicet) *a i*.

+ et (*before* recumbe) *a s*.
—et *b c d e f ff*$_2$ *l q r*, Am.

postea *a e s*.
post haec *c d f ff*$_2$ *l q*, Am.
sic *b*.

manducabis tu *d s*.
tu manducabis *a b c f ff*$_2$ *l q r*, Am.
manducabis *e*.

Readings peculiar to s.

Luke xvii.

9. gratias aget *s*.
   aget gratias, *a r*.
   gratiam habet *b c* (*d*) (*e*) *f ff*$_2$ *l q*, Am.

10. nequa (*after* servi) *s*.
   inutiles *a b c d f ff*$_2$ *l q r*, Am.
   supervacui *e*, Cypr.

12. et intrans *s*.
   et ingredienti ei *b q*.
   ingrediens autem *a*.
   et introeunte eo *d*.
   et cum introierit *e*.
   et cum ingrederetur *f*, Am.
   et ingressus est . . . et *c ff*$_2$ *l*.
   et introivit . . . et *r*.

14. quos cum vidisset *s*.
   quos ut videt *b f l q*, Am.
   quos videns *r*.
   et videns eos *d*.
   et cum vidisset illos *e*.
   et cum audisset illos *a*.

   ait illis *s*.
   dixit illis *a c d f* (*r*).
   dixit *b e ff*$_2$ *l q*, Am.

15. ex his *s*.
   ex eis *a d*.
   ex illis *b e f ff*$_2$ *l q r*, Am.
   — ex illis *c*.

   vidit *s*.
   ut vidit *b c f ff*$_2$ *l q r*, Am.
   cum vidisset *a*.
   cum videret *e*.
   videns *d*.

Readings common to s, *and not more than two other MSS.*

Luke xvii.

9. quoniam (*after* servo) *a s*.
   quod *b c l q r*.
   quia *d e f ff*$_2$, Am.

11. medium Samariae et Galileae *d e s*, cf. *l**.
   mediam Samariam, &c, *a b c f ff*$_2$ *q r*, Am.

12. quodam castello *b q s*.
   quoddam castellum, *c f ff*$_2$ *l r*, Am.
   quemdam castellum *d e*.
   quemdam vicum *a*.

15. curatus *e s*.
   mundatus *b d f l r*, Am.
   sanatus *c ff*$_2$.
   sanus *a q*.

   honorificans *a s*.
   honorans *d*.
   magnificans *b c f ff*$_2$ *l q r*, Am.
   clarificans *e*.

Readings peculiar to s.

Luke xvii.

16. samarita *s.*
samarites *a e.*
samaritanus *b c d f l q r*, Am.

17. ait *s.*
dixit *a b c d e f ff*$_2$ (*l*) *q*, Am.
\+ ex his (*after* viiii) *s.*
— ex his *a b c d e f ff*$_2$ *l q*, Am.

18. reverteretur . . . dare *s.*
reverteretur et daret *f.*
rediret et . . . ageret *b c ff*$_2$ *l q*, Am.
reversus . . . daret *a r.*
revertens . . . davit *d.*
daret *e.*

19. illis (*after* ait) *s.*
illi *a b c d e f ff*$_2$ *l q r*, Am.
ille *f.*
\+ ihs (*after* illis) *s.*
— ihs *a b c d e f ff*$_2$ *l q r*, Am.
exurgens *s.*
surgens *d.*
surge *l q*, Am.
surge et *a b c e f ff*$_2$ *r.*

20. — dixit eis non venit regnum.
dī (*homoeoteleuton*) *s.*

21. vel (*after* hic) *s.*
aut *e ff*$_2$ *l.*
aut ecce *a b c d f q r*, Am.

22. ait autem *s.*
et ait *b c f ff*$_2$ *l q*, Am.
dixit autem *a e r.*
dixit ergo *d.*

Readings common to s, *and not more than two other MSS.*

Luke xvii.

honorem *a r s.*
gloriam *d f*, Am.
claritatem *e.*
gratias *b c ff*$_2$ *l q.*

20. veniret *e s.*
veni *b c d f ff*$_2$ *q r*, Am.
veniat *l.*
venturum erat *a* (*apparently*).

21. dicunt *l s.*
dicent *a b c d* (*e*) *f ff*$_2$ *q r*, Am.

22. — videre *d q s.*
\+ videre *a b c d e f ff*$_2$ *l r*, Am.

Readings peculiar to s.

Luke xvii.

cum desiderabitis *s*.
ut desideretis *b c ff*$_2$ *l q* (*r*), Am.
ut concupiscatis *a d e*.
quando desideretis *f*.

unam dierum *s*.
unum dierum *d*.
unum diem *a b c f ff*$_2$ *l q r*, Am.
unum ex diebus *e*.

24. sub caelo fulgurans *s*.
fulgurans de caelo lucet in his sub caelo sunt *b q*.
coruscans in his quae sub caelo sunt fulget *f*.
coruscans de sub caelo in ea quae sub caelo sunt fulget, Am.
quae coruscat de caelo in patre (*sic*) quae sub caelum est *e*.
qui scoruscat de sub caelo scoruscat *d*.
coruscans de sub caelo *c ff*$_2$ *l r*.
coruscans *a*.

25. gente *s*.
generatione *a b c d f ff*$_2$ *l q r*, Am.
saeculo *e*.

Readings common to s, *and not more than two other MSS.*

Luke xvii.

23. nolite ire neque sequi *a s*.
nolite ire neque sectemini *b c f l q*, Am.
nolite exire neque sectemini *r*.
ne ieritis neque persequemini *d*.
ne ieritis ne secuti fueritis *e*.

24. adventus fili hominis *c s*.
adventus fili hominis in die sua *f*.
filius hominis in adventu suo *l*.
filius hominis in die sua (suo *r*) *q* (*r*), Am.
filius hominis *a b d e*.

25. prius *a s*.
primum *b c d e f ff*$_2$ *q r*, Am.
eum (*after* oportet) *d r s*.
illum *a b c e f ff*$_2$ *l q*, Am.

26. fuit *d s*.
factum est *a b c e f ff*$_2$ *l q r*, Am.

27, 28. manducabant (*bis*) *e s*.
edebant (*bis*) *a b c d f ff*$_2$ *q r*, Am.

Readings peculiar to s.

Luke xvii.

27. nubebant uxores ducebant *s*.
uxores ducebant nubebant *b l*.
uxores ducebant et nubebant *c ff*$_2$ *q*.
uxores ducebant et nubtum dabant *f*.
uxores ducebant et dabantur ad nuptias, Am.
nubebant nubebantur *a d e*.

28. factum est et *s*.
et factum est et *a*.
factum est *b c q*.
sic factum est *l*.
sicut factum est *f r*, Am.
sicut fuit *l*.
et (— factum est) *e*.

Luke xviii.

40. qui cum adductus esset *s*.
et cum adpropinquasset (*a*) *b* (*d*) *f r*, Am.
et cum adpropiasset *c ff*$_2$ *l q*.
et cum accessisset *e*.

41. quis vis tibi faciam *s*.
quid vis tibi faciam *d r*.
quid tibi vis faciam *a b c e ff*$_2$ *l q*, Am.
quid tibi vis ut faciam *f*.
ait *s*.
dixit *a b c d e f ff*$_2$ *l q r*, Am.

42. ait *s*.
dixit *a b c d f ff*$_2$ *l q r*, Am.
— dixit *e*.
aspice *s*.
respice *a b c d f ff*$_2$ *l q r*, Am.
vide *e*.

Readings common to s, *and not more than two other MSS.*

Luke xvii.

27. die *e ff*$_2$ *s*.
diem *a b c d f l q r*, Am.

Luke xviii.

40. eum (*after* interrogavit) *d s*.
illum *a b c e f ff*$_2$ *l q r*, Am.

Readings peculiar to s.

Readings common to s, *and not more than two other MSS.*

Luke xviii.

43. respexit *d s*.
vidit *b c e f ff*$_2$ *l q*, Am.
videre coepit *a*.

Luke xix.

1. + ecce (*before* ingressus) *s*.
— ecce *a b c d e f l q r*, Am.

Luke xix.

1. pertransiebat *d e s*.
perambulabat *b f l q r*, Am.
perambulavit *c*.
circuibat *a*.

2. princeps publicanus *s*.
princeps publicanorum *a b c d e f ff*$_2$ *l q r*, Am.

2. locuples *a d* (locuplens) *s*.
dives *b c e f ff*$_2$ *l q r*, Am.

3. statura brevis *s*.
statura brevi *a*.
statura pusillus *b c e f ff*$_2$ *l q r*, Am.
statu pusillus *d*.

4. eum (*after* videret) *d s*.
illum *a b c e f ff*$_2$ *l q r*, Am.
per illam partem *s*.
per illa parte *a*.
illa parte *b c ff*$_2$ *q*.
inde *d f*, Am.
illic *e*.
illuc *r*.

5. respiciens susum vidit eum *s*.
respiciens vidit illum *q r*.
vidit illum sursum aspiciens *c ff*$_2$.
vidit illum : et respiciens *a*.
vidit illum respicientem *b*.
suspiciens vidit illum (*f*), Am.
respexit et vidit illum *e*.
vidit *d*.

— ad eum (*after* dixit) *s*.
+ ad eum *b c f l q*, Am.
+ ei *a d*.
+ illi *e*.
+ ad illum *r*.

6. eum *d s*.
illum *a b c e f ff*$_2$ *l r*, Am.
illum vel eum δ.

Readings peculiar to s.

Luke xix.

7. quo viso *s*.
   et cum viderent *b f ff*$_2$ *l q r*, Am.
   et cum viderant *c*.
   et cum vidissent *a e*.
   et videntes *d*.
  musitabant *s*.
   murmurabant *d e f*.
   murmuraverunt *b c ff*$_2$ *l q r*, Am.
   murmurati sunt *a*.

8. ait *s*.
   dixit *a b c d e f ff*$_2$ *l q r*, Am.
  egentibus *s*.
   egenis *e*.
   pauperibus *a b c d f ff*$_2$ *l q r*, Am.
  cui aliquid *s*.
   quid alicui *b c ff*$_2$ *l q*.
   quid aliquem *f*, Am.
   quid cui *e*.
   cui quid *a*.
   cuius aliquid *d*.
   aliquo aliquid δ.

10. quod perit *s*.
   quod perierat *b c d e f ff*$_2$ *l q r*, Am.
   perditum *a*.

11. — illis (*after* audientibus) *s*.
   + illis *a b c e f ff*$_2$ *l q r*, Am.
   + eorum *d*.
  addidit dicere *s*:
   addidit dicens *a*.

Readings common to s, *and not more than two other MSS.*

Luke xix.

7. virum *a s*.
   hominem *b c d e f ff*$_2$ *l q r*, Am.
  introiit manere *d* (-ibit) *s*.
   introisset manere *a*.
   introivit hospitari *e*.
   intravit manere *f*.
   devertit manere *ff*$_2$ *r*.
   devertit *b c l q*.
   divertisset, Am.

9. hic filius Abraham est *d s*.
   hic filius est Abrahae *a*.
   ipse sit filius Abrahae *b r*.
   ipse filius sit Abrahae *c f ff*$_2$, Am.
   ipse filius Abrahae est *e*.
   iste filius sit Abraae *l*.

10. salvum facere et quaerere *a s*.
   salbare et quarere *e*.
   quarere et salbare *d*.
   quaerere et salvum facere *b f ff*$_2$ *l q r*.
   quaerens salvum facere *c*.

11. putarent *e s*.
   putabant *a*.
   putare *d*.
   existimarent *b c f ff*$_2$ *l q r*, Am.

Readings peculiar to s.

Luke xix.

adiciens dixit (*b*) *c d f ff*$_2$ *l q r*, Am.
aiecit et dixit *e*.

quoniam *s*.
eo quod *a b e f ff*$_2$ *l q r*, Am.
propter quod *d*.
quod *c*.

— quia (*before* confestim) *s*.
+ quia *a d e*.
+ quod *b c f ff*$_2$ *l q r*, Am.

declarari *s*.
incipit . . . adparere *e*.
incipiet . . . revelari *d*.
manifestaretur *a b c f ff*$_2$ *l q r*, Am.

12. ait *a*.
dixit *a b c d e f l r*, Am.

16. + alias (*after* decem) *s*.
— alias *a b c d e f ff*$_2$ *l q*, Am.

Readings common to s, *and not more than two other MSS.*

Luke xix.

12. nobilis *s*, Am.
dives *b c f ff*$_2$ *l q r*.
paterfamilias *a*.
generosus *e*.

13. dixit *a d e s*.
ait *b c f ff*$_2$ *l q r*, Am.
ad eos, *a d s*.
ad illos *b c f ff*$_2$ *l r*, Am.
illis *e*.

14. nobis (*after* regnare) *e s*.
super nos *a c d f ff*$_2$ *q r*, Am.
supra nos *b l*.

15. — et (*before* iussit) *a s*.
+ et *b d e f ff*$_2$ *l q*, Am.
quis quid *a s*.
quantum quisque *b c ff*$_2$ *l q*, Am.
quid *d e*.
quis quantum *f*.
quemadmodum . . . *r* (*defective*).

16. ergo (*after* venit) *d s*.
autem *a b c f ff*$_2$ *l q*, Am.
— autem *e*.

Readings peculiar to s.

Luke xix.

17. — quia (*before* modico) *s*.
+ quia *a b c e f l q*, Am.
+ quoniam *d*.

20. intravit *s*.
venit *a b c d e f ff*$_2$ *l q r*, Am.

21. quoniam (*after* timebam te) *s*.
quod *b l* (eo quod) *q r*.
quia *a c f ff*$_2$, Am.
. . . enim *d e*.

22. homo (*after* iudico) *s*.
infidelis serve et male *a*.
serve nequa et piger *f*.
serve nequam, Am.
serve inique *d*.
serve infidelis *r*.
o infidelis serve *c ff*$_2$ *l*.
o infidelis serve et piger *q*.
crudelis serve *b*.
omit: e.
ubi (*after* meto) *s*.
quod *a b c d e f ff*$_2$ *l q r*, Am.

23. utique cum usura *s*.
cum usuris utique *b c f ff*$_2$ *l q*, Am.
cum usuris *a e r*.
cum usura *d*.
— eam (*after* exigissem) *s*.
+ eum *a f r*.
+ illum *b q*.
+ illud *d e*, Am.
+ illam *c l*.

24. ait (*after* adstantibus) *s*.
dixit *a b c d e f ff*$_2$ *l q r*, Am.

Readings common to s, *and not more than two other MSS.*

Luke xix.

17. esto *d e s*.
eris *a b c f l q r*, Am.

22. ait *a s*.
dixit *b c d e f ff*$_2$ *l q*.
dicit *r*, Am.
— homo (*after or before* austeris) *e l s*.
+ homo *a b c d f ff*$_2$ *q r*, Am.

24. ab eo (*after* auferte) *d f s*.
ab illo *a b c e ff*$_2$ *l r*, Am.

27. occidite *d s*.
interficite *c e f ff*$_2$ *l q r*, Am.
iugulate *a*.

Readings peculiar to s.

Luke xix.

28. abit in *s*, cf. *q*.
abiit ascendens *c* (*ff*$_2$) *l r*.
ibat ascendens (*a*) *d*.
praecedebat ascendens *f*, Am.
ambulabat cum ascenderet *e*.

30. ubi (*before* introeuntes) *s*.
in quo *a c e f ff*$_2$ *l q r*.
in quod, Am.
et *d*.

hunc solvite *s*.
solvite illum (*a*) *c f ff*$_2$ *l q r*, Am.
solvite *e*.
solventes *d*.

34. domino opus est *s*.
dominus opus est *e*.
quoniam dominus eius opus habet *d*.
dominus operam eius desiderat *ff*$_2$ *l r*.
dominus eum necessarium habet, Am.
domino necessarius est *a f*.

Readings common to s, *and not more than two other MSS.*

Luke xix.

28. cum dixisset haec *e s*.
haec cum dixisset *d*.
his dictis *a c ff*$_2$ *l q*, Am.
haec dicens *f*.

29. adpropriaret *ff*$_2$ *s*.
adpropiasset *d l q*.
adpropinquasset *a f r*, Am.
appropinquaret *c*.

duo *e s*.
duos *a c d f ff*$_2$ *l r*, Am.

de discentibus *e* (*with* ex) *s*.
de discipulis *d*.
ex discipulis *a f r*.
discipulos *c ff*$_2$ *l q*, Am.

30. pullum *d s*.
pullum asinae *c* (*e*) *f ff*$_2$ *l q r*, Am.
asinam cum pullum *a*.

supra quem *f s*.
super quem *a e r*.
in quo *c d ff*$_2$ *l q*.
cui, Am.

31. opus est (*after* domino) *r s*.
eius opus habet *d*.
opera eius desiderat *c* (*and in v*. 34).
operam eius desiderat *a ff*$_2$ *l q* (Am.).
desiderat illum *e*.
necessarius est *f*.

Readings peculiar to s.

Luke xix.

35. — sua (*after* vestimenta) *s*.
+ sua *a c* (*d*) *e f ff*$_2$ *l q r* (δ), Am.

36. ipso *s*.
illo *a c d f ff*$_1$ *l q r* δ, Am.

37. proximante *s*.
adpropinquante *a*.
cum adpropinquaret *e f*, Am.
cum adpropiaret *c ff*$_2$ *l q r*.
coeperunt universa multitudo *s*.
coeperunt vel coepit omnis multitudo δ.
coeperunt omnes turbae *c f ff*$_2$ *l q*, Am.
coepit omnis turba *e*.
coepit omnis multitudo *a d r*.

40. ad ille dixit e*is s*.
qui dixit eis *a*.
quibus ipse dixit *c r*.
quibus ipse ait *q*, Am.
respondens autem dixit illis *d*.
et respondens dixit illis *e*.
et respondens ait illis *f*.
et ait illis *l*.

41. cum adp*r*oximaren*t s*.
cum adpropiasset *d*.
cum adpropiavit *r*.
cum adpropinquasset *a*.

Readings common to s, *and not more than two other MSS.*

Luke xix.

35. iactantes *s*, Am.
iactaverunt *c f ff*$_2$ *l q r*.
superiecerunt *e*.
supermiserunt *d*.
substernentes *a*.

36. + ei (*after* substernebant) *a s*.
— ei *c d f ff*$_2$ *l q*, Am.
+ illi *e*.

37. — de quibus videbant omnibus virtutibus *c ff*$_2$ (*l*) *s*.
+ de ... virtutibus *a* (*or equivalents*) *d e f q r*, Am.

38. — in excelsis (*after* gloria) *a s*.
+ in excelsis *c* (*e*) *f* (*l*) *q r*, Am.
+ in altissimis *d*.

39. de farisaeis *ds*.
ex pharisaeis *e*.
pharisaeorum *a c f l q r*, Am.

40. si isti tac*uerint a r s*.
quia si isti tacuerint *d q*.
quia si hi tacuerint *f*, Am.
si hi tacuerint *c*.
si isti tacebunt *e*.
si tacuerint *l*.

Readings peculiar to s.

Luke xix.

ut adpropinquavit *f*, Am.
ut adpropiavit *l q*.
quo modo adpropiavit *c*.
quo modo adpropinquavit *e*.

42. in die hac *s*.
in diem hoc *d*.
in die hac tua *r*.
in hac die tua *c l*, Am.
in hac tua die *a*.
in hac die *f*.
in ista die *e*.
in die isto *q*.

quae ad pacem tibi erant *s*.
quae ad pacem tibi essent *c l r*.
quae sunt ad pacem tibi *f*.
quae ad pacem tibi *d* (*e*) *q*, Am.
quae ad pacem tuam *a*.

43. cingent ... vallo *s*.
circumdabunt ... vallo *c f l q*, Am.
circumfodient ... fossam *e*.
mittent ... sepaem *d*.
inicient ... saepem *a*.

44. ad terram te prosternent *s*.
ad terram prosternent te *c f l r q*, Am.
ad solum te deponent *e*.
ad nihilum deducent te *d*.
pavimentabunt te *a*.

Readings common to s, *and not more than two other MSS.*

Luke xix.

42. quoniam si scisses *d s*.
quoniam si scires *a*.
quoniam si cognovisses *e*.
quia si cognovisses *c f l q r*, Am.

absconsa sunt *e s*.
absconsum est *d*.
absconsa essent *a*.
abscondita sunt *c f l q r*, Am.

43. quoniam venient dies super te *a s*.
quia venient dies super te *e* (*r*).
quia venient dies in te *c f l q*, Am.
quoniam venient dies *d*.

obs*idebunt f r s*.
continebunt *a*.
coangustabunt, Am.
compraehendent *d*.
circuibunt (*c*) *l*.
circumdabunt *e* (?) *q* (?).

45. expellere *e s*.
eicere *a c d f ff*$_2$ *l q r*, Am.
— in illo (*after* vendentes) *e l s*.
+ in illo *a c f ff*$_2$ *q r*, Am.
+ in eo *d*.

Readings peculiar to s.

Luke xix.

46. eis quia *s*.
eis scriptum est quia *f*.
eis scriptum est quoniam *d*.
illis scriptum est quia ff_2, Am.
illis scriptum est *l*.
eis scriptum est *a q*.
scriptum est *c e r*.
— domus mea *s*.
+ domus mea *a c d e f ff*$_2$ *l q r*, Am.

Readings common to s, *and not more than two other MSS.*

Luke xx.

47. occasione longa orantes (*as second clause*) *d s*.
occ. long. adorantes *e r*.
simulantes longam orationem *f*, Am.
fingentes long. orat. (*as second clause*) *a*.
fingentes long. orat. (*first clause*) *c ff*$_2$ *i*.
maiorem damnationem (*c*) *f s*.
damnationem maiorem *l q r*, Am.
abuntius (*sic*) iudicium *e*.
amplius iudicium *d*.
amplius poenae *a*.

Luke xxi.

1. — munera sua *s*.
+ munera sua *c d f ff*$_2$ *l*, Am.
+ munera *q*.
+ dona *a*.
+ dona sua *e r*.

2. quadrantes duo *s*.
duos quadrantes *a*.
duo minus quod est codrantes *d*.
aera minuta duo *c* (*e*) *f ff*$_2$ *l q r*, Am.

Luke xxi.

1. + ipsorum (*after* gazophil.) *q s*.
— ipsorum *a c d e f ff*$_2$ *l r*, Am.

2. pauperem *e f s*.
pauperam *d*.
pauperculam *a c ff*$_2$ *l q r*, Am.

Readings peculiar to s.

Luke xxi.

3. ait *s.*
dixit *a c d e f ff*$_2$ *l*$^{corr.}$ *q r*, Am.

4. de exuperantia sua *s.*
de abundantia sua *d.*
ex abundantia sibi *q*, Am.*
ex abundanti sibi *c* (*ff*$_2$) *l*, Am.$^{corr.}$
ex eo quod habundabat illis *r.*
de eo quod superfuit illis *e.*
de quo super illis fuit *a.*

7. + ergo (*after* quando) *s.*
— ergo *a c d e f ff*$_2$ *l q r*, Am.
quid *s.*
quod *a c d e f ff*$_2$ *l q*, Am.
haec erunt futura *s.*
futura erunt haec *q.*
futura erunt *c i.*
incipient fieri *a e.*
fieri incipient *f*, Am.
adventus tui *d.*

8. ad ille ait *s.*
ad ille dixit *a d f.*
ille autem dixit *e q.*
qui dixit *l*$^{corr.}$, Am.
qui autem dixit *ff*$_2$.
quibus ipse dixit *c.*
proximum est *s.*
adpropinquavit, *a e f*, Am.
adpropiavit *c d ff*$_2$ *l q.*

11. circa loca *s.*
per loca *a c d e f ff*$_2$ *l q r*, Am.

Readings common to s, *and not more than two other MSS.*

Luke xxi.

3. paupera haec *a* (*d*) *s.*
haec pauper *f*, Am.
haec paupercula *c ff*$_2$ *l q.*
ista *e.*

6. + hic (*before* lapis) *e s.*
+ hic (*in other positions*) *a c d ff*$_2$ *i q r.*
— hic *f l*, Am.

8. post eos *ff*$_2$ *s.*
post illos *a c d e f l q*, Am.

9. nolite expavescere *e s.*
nolite terreri *a c f ff*$_2$ *l r*, Am.
nolite timere *q.*
ne timueritis *d.*

11. magnus [terre motus] *q s.*
magni *a c d e f ff*$_2$ *l r*, Am.

Readings peculiar to s.

Luke xxi.

11. et terrores *s*.
terroresque (quae $l^{*}\,q\,r$) $c\,f\,ff_2\,i\,l\,q\,r$, Am.
timores autem *d*.
timores quoque *e*.
formidinesque *a*.

12. in vos (*after* manus suas) *s*.
in vos (*before* man. suas) $c\,f\,ff_2\,i\,l\,q\,r$.
super vos *a d e*.
vobis, Am.

13. evenient autem vobis haec in testimonium *s*.
continget autem vobis in testimonium *e f*, Am.
continget enim in test. vobis $c\,ff_2$.
contingent enim haec (— haec *i*) in test. vobis (*i*) *r*.
obtinget vob. in test. *d*.
ut sit in testimonio vobis *a*.

14. ante meditare *s*.
prius meditare *a*.

Readings common to s, *and not more than two other MSS.*

Luke xxi.

11. pestes *a s*.
pestilentiae $c\,f\,q$, Am.
pestilentia $ff_2\,l\,r$.
morbi (*after* fames et) *d*.
lues (*after* fames et) *e*.

12. ante haec autem *a d s*.
sed ante haec $c\,f\,ff_2\,l\,q$, Am.
ante haec (— sed) *e*.

in synagogis et in custodias *q s*.
in synagogis et custodias $e^{*}\,r$.
in synagogis et custodiis *f l*.
in synagogas et custodias c^{corr}. $e\,ff_2$, Am.
in synagogis et carceribus *a*.
in synagogas et carceres *d*.

trahentes ad reges et praesides *s*, Vulg. codd.
tradentes ad reges et ad praesides, Am.
ducentes ad reges et ad (— ad $f\,q$).
praesides $c\,(f)\,ff_2\,l\,q$.
abducentes ad reges et potestates *e*.
ducentur ad reges et duces *d*.
ducemini ad reges *a*.

14. rationem reddatis *a s*.
respondeatis $c\,f\,ff_2\,l\,q$, Am., cf. *d*.

Readings peculiar to s.	*Readings common to* s, *and not more than two other MSS.*
Luke xxi.	Luke xxi.
praemeditari *c* (*e*) *f l q*, Am.	
promeletantes *d*.	
cogitare *r*.	
	16. vos *f l s*.
	ex vobis *a c d e q r*, Am.
17. gentibus *s*.	17. odibiles *d* (*e*) *s*.
hominibus *c f i q r*, Am.	odio *a c f i l q r*, Am.
— hominibus *a d e*.	
20. adpropinquasse desolationem *s*.	20. scietis *d e s*.
quoniam adpropinquavit desolatio *a d e i*.	scitote *a c f ff*$_2$ *l q r*, Am.
quia adpropinquavit des. *f*, Am.	
quia adpropiavit des. *c ff*$_2$ *l q r*.	
21. in agris sunt *s*.	21. + erunt (*after* eius) *c s*.
in regionibus sunt *e*.	+ sunt *d e f*.
in regionibus eius *r*.	+ fuerint (*after* qui) *r*.
in regionibus *a c d f ff*$_2$ *l q*, Am.	— fuerint, etc., *a ff*$_2$ *l q*, Am.

Before making any remarks on this analysis we will proceed to catalogue the peculiarities which it brings to light.

Peculiarities of s.

Word or Usage.	*Reference.*	*Exceptions.*
abl. abs. (*cum with sub.*)	Luke xix. 7, 37, cf. *a*.	
absconsus (absconditus)	Luke xix. 42 = *a d e*.	
acc. and inf.	Luke xxi. 20.	
addo (dicere, *for* adiciens dico).	Luke xix. 11, cf. *a*.	
ad ille	Luke xix. 40, xxi. 8 = *a d f*.	
adpropinquo	Luke xxi. 20.	*see* adpropio, adproximo, proximus sum.
adprop(r)io	Luke xix. 29 = *ff*$_2$.	
adproximo	Luke xix. 41.	
agri (regiones)	Luke xxi. 21.	
aio (dico)	Luke xvii. 14, 17, xviii. 42, xix. 8, 12, 17 = *b f*, &c., 19 *b f*, 22 *a*, 24, xxi. 3, 8.	Luke xix. 13.
alius	Luke xix. 16.	
ante meditare . . .	Luke xxi. 14.	
aspicio (respicio) . . .	Luke xviii. 42.	Luke xix. 5.

Word or Usage.	*Reference.*	*Exceptions.*
bella (proelio, pugnae) .	Luke xxi. 9 = *a e r.*	
brevis (pusillus) . . .	Luke xix. 3 = *a.*	
cingo (circumdo, &c.) .	Luke xix. 43.	
circa (per)	Luke xxi. 11.	
cum (*with imp. or plup. subj.*)	Luke xvii. 14, cf. *e a*, xix. 28 = *e.*	Luke xvii. 15, xix. 7 (*abl. abs.*).
cum (ut, quando) . . .	Luke xvii. 22.	
curatus (mundatus, &c.)	Luke xvii. 15.	
de (*or* **ex** *with abl. for gen.*)	Luke xix. 39.	Luke xvii. 22.
declaror (manifestor, &c.)	Luke xix. 11.	
discentes (discipuli) . .	Luke xix. 29 = *e.*	
duo (*indeclinable*) . .	Luke xix. 29 = *e*, xxi. 2, cf. *d.*	
egens (pauper). . . .	Luke xix. 8, cf. *e.*	
ergo	Luke xix. 16 (autem), xxi. 7.	
evenio	Luke xxi. 13.	
expavesco (terreri) . .	Luke xxi. 9 = *e.*	
expello (eicio). . . .	Luke xix. 45 = *e.*	
exuperantia (abundantia, &c.)	Luke xxi. 4.	
exurgo (surgo) . . .	Luke xvii. 19.	
fuit (factum est) . . .	Luke xvii. 26 = *d.*	
fulguro (corusco) . . .	Luke xvii. 24, cf. *b q.*	
fut. for impr.	Luke xxi. 20	Luke xix. 17.
gens (generatio) . . .	Luke xvii. 25.	
„ (homines) . . .	Luke xxi. 17.	
gratias ago	Luke xvii. 9 (gratiam habeo) = *a r.*	
hic (*mostly resumptive*) .	Luke xvii. 4, 15, 17, xix. 9 = *a*, 30, xxi. 7 = *q.*	Luke xix. 40 (isti).
homo (*disparagingly*) .	Luke xix. 22.	
honor (gloria, &c.) . .	Luke xvii. 18.	
honorifico (magnifico, &c.)	Luke xvii. 15.	
imper. for fut.	Luke xix. 17.	Luke xxi. 20.
infin. of purpose . . .	Luke xvii. 18.	
intro	Luke xvii. 12 (introeo, ingredior, &c.), xix. 20 (venio).	
introeo, manere (deverto, &c.)	Luke xix. 7 = *a d.*	
ipse	Luke xix. 36, xxi. 1 = *q.*	
is	Luke xvii. 25 = *d r*, xviii. 40 = *d*, xix. 4 = *d*, 6 = *d*, 13 = *a d*, 24 = *d f*, 36 = *a*, 40 = *a*, xxi 8 = f_2.	Luke xix. 23.
manduco (edo) . . .	Luke xvii. 27 = *e*, 28 = *e.*	
medium [Samariae] . .	Luke xvii. 11 = *d e.*	
musito (murmuro) . .	Luke xix. 7.	
nequa (inutilis, supervacuus)	Luke xvii. 10.	

Word or Usage.	*Reference.*	*Exceptions.*
nobilis (dives, &c.) . .	Luke xix. 12.	
obsideo (contineo, coangusto, &c.)	Luke xix. 43 = *f r*.	
occido (interficio) . .	Luke xix. 27 = *d*.	
odibilis (odio)	Luke xxi. 17.	
opus est (operam desidero, &c.)	Luke xix. 31 = *r*, 34.	
paenitentiam ago (paeniteor, paenitet me) .	Luke xvii. 4 = *a e*.	
past part.	Luke xvii. 8, cf. *a*.	
paupera (pauper, paupercula)	Luke xxi. 3.	
pauperem (pauperam, pauperculam)	Luke xxi. 2 = *e f*.	
pestis (pestilentia) . .	Luke xxi. 11 = *a*.	
postea (post haec) . .	Luke xvii. 8 = *a e*.	
pres. part.	Luke xix. 35	
prius (primum) . . .	Luke xvii. 25.	*cf.* Luke xxi. 14 *a*.
proximo (adpropinquo, adpropio)	Luke xix. 37.	
proximus sum . . .	Luke xxi. 8.	
quadrans (aera minuta)	Luke xxi. 2 = *a*.	
quid (quod)	Luke xxi. 7.	
quis quid (quantum quisque, &c.)	Luke xix. 15.	
quoniam	Luke xvii. 9 = *a*, xix. 11, 21, 42 = *a d e*, 43 = *a d*.	Luke xix. 17, cf. *d*, 46, cf. *d*.
rationem reddo (respondeo)	Luke xxi. 14 = *a*.	
remitto (dimitto) . . .	Luke xvii. 3, 4 = *a e*.	
revertor	Luke xvii. 18, cf. *a f r*.	
Samarita (-tes, -tanus) .	Luke xvii. 16.	
sequor (sector) . - .	Luke xvii. 23 = *a*, cf. *d e*.	
supra (super)	Luke xix. 30 = *f*.	
traho (duco, &c.) . . .	Luke xxi. 12 = Vulg. codd.	
ubi	Luke xix. 22 (quod), 30 (in quo).	
vel (aut)	Luke xvii. 21.	
venio	Luke xvii. 7 = Cypr.	
vir (homo)	Luke xix. 7 = *a*.	
universus	Luke xix. 37, cf. 44.	

There are many points in these lists the full significance of which cannot be appreciated until we know more about the other texts, and yet they cannot be studied without feeling that the character of *s* is beginning to reveal itself. There are traces of method even in variations

that seem to be most petty and wanton. It would hardly be thought that the use of 'hic' and 'is' could be characteristic, and yet the instances are numerous enough to allow us to regard them in this light. Clearly marked is the persistence with which 'aio' is substituted for 'dico.' The two instances of 'ubi' for 'quod' and 'in quo' are parallel to each other, and make us suspect that if more of the MS. had been preserved we should have had ground for a wider generalisation. The same holds good of the use of 'ago' in the phrases 'paenitentiam ago,' 'gratias ago,' where most other MSS. adopt a different idiom. Other uses that may be set down as characteristic are those of 'honor,' 'honorifico,' 'opus est,' 'gens;' and there are many single examples that rouse our curiosity, though we dare not pronounce upon them without further evidence. We can, however, hardly be wrong in seeing something distinctive in the triple use of 'adproximo,' 'proximo,' and 'proximus sum,' though they occur in the midst of the more ordinary renderings 'adpropio' and 'adpropinquo.'

This last inconsistency is only one proof amongst many that the text of *s* is not homogeneous. Besides its own distinctive element, and besides the element which it derives from the common European stock, there are also several strains of foreign importation. Such would be the rather large number of Africanisms—'discentes,' 'egens,' 'expavesco,' 'expello,' and the striking coincidence with Cyprian, 'venienti' in xvii. 7, besides many varieties of form and expression that are shared specially with *e*. Such again would be the points common to *a*, with which *s* shows a somewhat marked affinity. The combination *a e s* is open to a double interpretation. It may represent an African element that has found its way into *a* and *s*; or it may be a part of the mixture which *e* has undergone from European sources. It is quite possible that the instances of agreement between *a e s* may come under both these heads: it will be best not to pronounce upon them until *a* and *e* have been examined more completely. There is also a strong resemblance, sometimes in forms of considerable importance, with *d*; and there are occasional coincidences with later texts. We must content ourselves for the present with noting these phenomena: an attempt to theorize upon them would only be premature, though there is every reason to hope that they will fall into their proper place when we have fuller materials before us.

THE LATIN TEXT OF *t*.

The problem of *t* is really much simpler than might appear from the elaborate apparatus printed at the foot of the text as first published in Hilgenfeld's *Zeitschrift*, 1884, p. 474 ff. Dr. Hagen was at the trouble to extract from Sabatier all the variants in that valuable collection. But as a large part of the MSS. collated are copies of the Vulgate, as the MSS. of the Old Latin are all (except *d*) comparatively late, and as further the readings of this motley crew are thrown together without any method or leading principle, the result is a *rudis indigestaque moles*, which is for the most part too irrelevant to supply even the raw materials of systematic criticism. There is no blame to Dr. Hagen for this. He is well-known as a skilled philologist; but he is not a theologian, and though he went to a recognised authority on the subject, that authority happens to be one which it needs some little experience or special training to know how to use. If he had gone to Bianchini's *Evangeliarium Quadruplex* instead of to Sabatier, he would have found his course much plainer; though it is only fair to say that he has arrived at a substantially right result in pointing to the predominant resemblance of his text to that of Cod. Bezae.

Our experience with *s* will, I think, have shown that there is no real gain in heaping up MSS. which belong to later strata of the text. We will therefore return to our old plan of quoting only the few oldest MSS. *a b d e f*, with the one addition for the places where its readings are given by Bianchini of *i* (Cod. Vindobonensis: see Postscript, p. cclvi).

Readings peculiar to t.	*Readings common to* t, *and not more than two other MSS.*
Mark i.	Mark i.
	4. remissione *a d t.* remissionem *b f.*
5. — et (*before* hieros.) *t.* et *a b d f.*	5. Judeae *a f t.* Judaea *b d.*

Readings peculiar to t.

Mark i.

7. fortior me *t.*
post me fortior me *a d.*
fortior me post me *f.*
fortior post me *b.*

9. Nazareth *t.*
Nazaret *a b d f.*

11. in te complacui *t.*
in quem complacui *d.*
in quo bene placuit mihi *b.*
in te bene sensi *a.*
qui mihi bene complacuisti *f.*

Readings common to t, *and not more than two other MSS.*

Mark i.

5. illo *d f t.*
eo *a b.*

Iordanen *b d t.*
Iordane *a f.*

6. et erat Iohannes *b d t.*
erat autem Ioh. *a f.*

[*The order of the verses in* a *is* 8, 7, 6, 9.]

7. hic praedicabat dicens *b t.*
et praed. dicens *f.*
et dicebat illis *a d.*

8. — quidem (*after* ego) *b t.*
+ quidem *a f.*

9. diebus illis *b f t.*
illis diebus (*a*) *d.*

10. ascendens autem *b t.*
et ascendens *a d.*
et statim asc. *f.*

+ et manentem *b t.*
— et manentem *a d f.*

in ipsum *d t.*
in eum *a.*
in eo *b.*
super eum *f.*

11. — venit *d t.*
+ venit *a f.*
+ facta est *b.*

12. expulit illum *b t.*
duxit illum *a.*
eduxit eum *f.*
ejecit eum *d.*

Readings peculiar to t.

Mark i.

13. illi (*after* ministrabant) *t.*
ei *a b d f.*

17. venite retro me *t.*
venite post me *b d f.*
sequiminini (*sic*) me *a.*

Readings common to t, *and not more than two other MSS.*

Mark i.

13. a satanan *a b t* (*cf.* v. 9).
a satana *d f.*
eratque *b t.*
et erat *a d f.*

14. sed postquam *b d t.*
et postquam *a.*
postquam autem *f.*
— regni (*before* dei) *b t.*
\+ regni *a d f.*

15. dicens *d f t.*
et dicens *a b.*
adpropiavit *b d t.*
adpropinquavit *a f.*
paenitemini *d f t.*
paenitentiam agite *a b.*
in evangelio *a d t.*
evangelio *b f.*

16. retiam *b t.*
retias *a d.*
retia *f.*

17. eis *a f t.*
illis *b d.*
fieri *d f t.*
— fieri *b.*
ut sitis *a.*

18. protinus *f t.*
statim *a d.*
confestim *b.*
retibus (*f*) *t.*
omnibus *a b d.*

19. navi *d f t.*
navicula *a b.*
retiam *d t.*

Readings peculiar to t.

Mark i.

20. convocavit *t.*
vocavit *a b d f.*

21. et sabbato statim ingressus *t.*
et statim sabbato ingressus *d.*
et statim sabbatis intravit . . . et *a.*
et continuo sabbatis ingressus *f.*
sabbato et confestim ingressus *b.*
continuo intravit sabbatis *e.*

Readings common to t, *and not more than two other MSS.*

Mark i.

19. retias *a b.*
retia *f.*

20. — protinus *b t.*
+ protinus *a.*
+ statim *f.*
+ continuo *d.*
illos *d f t.*
eos *a b.*

21. ingrediuntur *d t.*
ingredientes *e.*
ingressi sunt *a f.*
introierunt *b.*

22. obtupescebant (*d*) *t.*
stupebant *a b f.*
admirabantur *e.*
et non sicut *f t.*
non sicut *b.*
non quasi *d e.*

Mark ii.

23. sata *d f t.*
segetem *a e.*
segetes *b.*

24. licet *e f t.*
licet illis *a.*
licebat eis *b d.*

25. nec hoc *e i t.*
non hoc *b*, non *f.*
numquam *a d.*
— ipse (*after* esuriit) *b i t.*
+ ipse *a d e f.*

26. — quomodo *d t.*
+ quomodo *b e f i*, + et *a.*

Readings peculiar to t.

Mark iii.

17. iacobus *t.*
iacobum *a b d.*
iacobo *f.*

Readings common to t, *and not more than two other MSS.*

Mark iii.

12. + quoniā *sciebant eum a b t.*
— quoniam ... eum *d e f.*

14. *ut* essent xii cum *a d t.*
xii ut essent cum (*b*) (*e*) *f.*

15. valetudines *b* $d^{corr.}$ *t.*
valetudinem *d* e i.*
infirmitates *f.*
languores *a.*

It is clear that *t* runs very much along the broad highway of the European text. It is rarely alone; rarely even allied to but one of the leading texts: far more often where it deserts the majority it has at least a strong minority on its side. This is just a case where a numerical estimate of the points of agreement and difference will not be misleading.

	a.	*b.*	*d.*	*e.*	*f.*	*i.*
Full agreement	7	17	20	2	13	2
Approximate agreement . .			3	1	1	1
Difference.	40	32	26	9	33	1

From this it appears that the strongest affinities of *t* are with *d*, the next strongest with *b*, and the next with *f*. But even where it has but one companion, or none at all, we feel that *t* is still not far from the main track. What it shares with *d* are not its eccentricities so much as readings that both alike have preserved from one considerable branch of their common family. The singular readings are only nine in number, and of these two are cases of approximate agreement with *a* and *d* respectively. Of the rest two alone are of any real importance—the use of 'retro' for 'post' in i. 17, which, however, has a parallel in Matt. iv. 10 *b d*, Mark viii. 33 *b d f* (not Matt. xvi. 23), and 'convocavit' in i. 20, which is contrary to the regular European usage, and ought to represent a Greek variant συνεκάλεσεν.

It may perhaps be worth while to notice the spelling of 'Nazareth' i. 9, 'cominabatur' iii. 12, *u* for *o* in 'lucustas' i. 6 (= *b*), and 'desertu' i. 12 (where *a b d f* all have 'deserto'), also the diphthong in 'aegrediebantur,' 'aedebat,' and the simple vowel in 'Judeae,' 'Galileae,' 'Mattheum.'

This brings us to the end of the texts collected in this volume, and invites a brief retrospect of the course by which we have travelled.

Fragmentary though the MSS. are to which they belong, they yet hold a place of high importance in the history of the Old Latin version. At their head stands *k*, the leading representative of the African text, at a stage that may be roughly described as contemporary with Cyprian. Of the European family one of the oldest and most important branches, that headed by *a*, is represented in this volume by *n* and a_2: the resemblance of these MSS. to *a* itself is so close that they are practically equivalent to it and form valuable substitutes where *a* is wanting. In this respect indeed a happy chance seems to have presided over the portions that have been preserved to us. Just enough both of *n* and of a_2 overlaps with *a* to enable us to establish their substantial identity, and at the same time a considerable proportion of both MSS. remains to fill up gaps that would otherwise be left blank. If the day should ever come when we can attempt a reconstruction of the leading types of text, these fragments will be found to do excellent and indispensable service. The same good fortune attends the small fragment *o*, which, though presenting what is probably an inferior text, comes in at a place where any text is welcome. The fragment *p*, though comparatively late, gives an interesting glimpse of a genuinely Irish text, which, taken along with Dr. T. K. Abbott's timely publication of the two Usher MSS. with the variants of the two Vulgate texts, the books of Kells and of Durrow, ought to stimulate, and I believe will stimulate, an active prosecution of the study of the early texts of our own islands. The two remaining fragments, *s* and *t*, both of which are assigned by their editors, who are practised judges in such matters, to the 6th century, though belonging, as we have seen, to the main body of the European text, put forth feelers on several sides which connect it with its more out-lying branches. It is to be

hoped that a time may also come when these connecting links will find their full use in helping to determine the relations of the branch texts to the parent stock.

What has been aimed at in the preceding discussions has been in the first instance to fix the individuality of the different texts. The evidence bearing upon this has been collected and presented as fully as possible, with such checks as a critical method seemed to demand. The object has been much less to attain to definite conclusions than to lay a broad and sound foundation on which those conclusions might ultimately be built, and to secure that the work, so far as it has gone, shall not need to be done again. And yet, though we have abstained from drawing conclusions, there are some that will already have begun to suggest themselves. The lines of evidence that we have been following are lines that converge towards a point not too far distant. There is more than one working hypothesis that we feel may by degrees be elevated into an induction. There is at least method enough in the variations that we have been cataloguing to inspire us with confidence that sooner or later they may be reducible to law, and that we shall not have been simply pouring water into a sieve.

I would, however, deprecate premature theorizing. I am conscious myself of having gone a step too far in that direction. In the essay entitled *Some further Remarks on the Corbey St. James*, which I contributed to the volume *Studia Biblica* (Oxford, 1885), I spoke with some confidence of the fundamental separation between the two great families of text, the European and the African. I should be glad to take this opportunity to withdraw all that was said on that point. It is not that I have come to the conclusion that the texts are not fundamentally separate, but a further study of other books than the first two Gospels has somewhat disturbed the balance of the evidence, and at present I feel that it would be anticipating too much to make an affirmation either way. The point is one on which I should wish to be regarded as strictly neutral. I do not indeed by any means despair of being able to give a definite opinion when the time comes ; but the time has not yet come : the evidence is incomplete and in some respects conflicting, and further hypotheses will have to be applied and tested before anything can be laid down categorically.

I fear that not only in the essay just mentioned, but also in what has been here written, the reader will be sensible of the disadvantage of following an enquiry that is begun and not finished. He will not find everything perfectly consistent. There will be ragged edges and unevennesses: methods crudely fashioned or crudely used, hypotheses put forward tentatively and then withdrawn, provisional conclusions that will afterwards need some qualification. The discovery, to which this Introduction owes most of its length, that there was a tendency in each of the texts to the recurrence of characteristic forms, dawned on me only by degrees. And yet on the whole the enquiry has perhaps taken as straight a course as could have been expected. It has certainly surpassed my own expectations. The degree of precision really attainable is greater than I should have ventured to hope for at starting; and I shall be much disappointed if the step that has been thus taken should not be found to lead to other steps beyond.

POSTSCRIPT.—Since the last section was in type there has appeared a complete and excellent edition of *i* (Cod. Vindobonensis) by the Norwegian scholar, J. Belsheim (Leipzig, Weigel, 1885). From this we are able to supplement the readings given by Bianchini. The MS. is defective as far as Mark ii. 17. Of the readings which enter into our analysis it has the following: Mark ii. 23 sata, 24 licet, 25 nec hoc, −ipse, 26+quomodo, iii. 12−quoniam sciebant eum, 14 ut essent duodeci (*sic*) cum, valetudinem.

It would be an advantage if our fellow-workers on the Continent would agree to adopt the same notation for the MSS. of the Old Latin as that which has been current in England since the 2nd edition of Scrivener's *Introduction* (Cambridge, 1874; compare 3rd edition, 1883). We took the beginnings of the notation from them, but of late we have been rather in advance. There are not many differences, but I see that Dr. H. J. Holtzmann, in the very good and concise account which he has given of the version in his *Einleitung*, p. 59, designates the Coire fragments *t*, and does not seem to be aware of Dr. T. K. Abbott's publication of the Dublin MS. (*Evangeliorum Versio Antehieronymiana*, Dublin and London, 1884), which Dr. Scrivener had called by anticipation *r*.

FRAGMENTA EUANGELIORUM SECUNDUM MARCUM ET MATTHAEUM.

EX CODICE BOBIENSI (k).

MARC. VIII. 8–11, 14–16; VIII. 19–XVI. 9.
MATT. I. 1–III. 10; IV. 2–XIV. 17; XV. 20–36.

MONITUM.

Codicis numerus hodie est G. VII. 15 Bibliothecae Nationalis Taurinensis. Fuit olim Bobiensis, et, ut dicitur, peculium ipsius S. Columbani. Post Tischendorfium a criticis Noui Testamenti littera *k* insignitus est. De ratione nostrae editionis plura uideas in Prolegomenis. Codex saeculo quinto post Christum attribuitur.

Manus primae scripturam, quamuis uitiosam, fere semper secutus sum; et punctus et litterarum compendia fideliter reddidi. Cum uero manus primae scripturam assequi non possem, manus secundae, uel rarissime tertiae, lectionem rescriptam in textu edidi, sed litteris semper minoribus. Spatiola etiam et litteras maiores ad initia sectionum cum codice indicaui. Correctiones diuersarum manuum, et Fleckii Tischendorfiique lectiones, adhibitis libris impressis et apographo ipsius Tischendorfii, in notulis recensui. Capitulorum uersuumque numeros in legentium commodum addidi ex editione Bibliorum Latinorum in 8° Roberti Stephani Parisiis A.D. 1555.

Desunt ad initium libri quaterniones XXXII, quibus continebantur, ut uidetur, Euangelia secundum Iohannem et Lucam et priora Marci capita. De hoc ordine (qui etiam in codice Graeco Monacensi X seruatur) uidesis Prolegomena nostra. Quaternionis unius cuiusque numerus ad calcem folii ultimi ad manum dextram signabatur. Is numerus cum hodie reperiri poterat, uel saltem ex imagine in aduersa pagina seruata, simpliciter refertur, ut XXXVIII fol. 48 B, XXXVIIII fol. 55 B, X[L] fol. 63 B, XLII fol. 79 B. Uncis includitur qui hodie periit, ut [XXXIII] fol. 8 B.

Fol. 1. Satiati sunt et abstulerunt ea
quae superfuerunt septem spor
tas [9]fuerunt autem qui mandu
cauerunt quattuor milia et di
misit illos [10]et ipse ascendit in na
uem et uenit ad finem mageda
[11]et coeperunt fari . . . con . . ire
. . . . . .

[*Summa margo habet* CATA . MARC, *sed ima pars folii truncata est ita ut septem lineae suppleri debeant. Hoc fragmentum Fleckius et post eum Tischendorfius Matthaeo subiungunt. Sed uerba reuera Marci sunt, ut in Prolegomenis nostris demonstratur.*]

Fol. 1 b. [14]et obliti sunt inponere panes
cumque unum solummodo
panem haberent in naui [15]fre
gerit illis dicens cauete a fer
mento farisaeorum et a fermē
to herodianorum [16]et reputabant
aput se quia panes non habent
. . . . . .

[*Summa margo habet* EVANGEL ; *sed ima pars folii truncata est, ita ut septem lineae suppleri debeant.*]

[19]que panes · quos fregi in quinque **Fol. 2.**
milia quod eos in fragmentorū
superfuerunt dicunt · XII · [20]ex sep ·
tem quattuor milia quod sportas
plenas abstulistis · dicunt septē
[21]dicit illis nondum intellegitis ·
[22]Set ueniunt in bedsaida et ad
ferunt ad eum caecum et obse
crarunt ut eum tangeret [23]et ad
praehensa manu · caeci produxit
illum extra castellum · et spuens
in oculos · eius superposuit ma
nus et interroga . . . eum si ui
deret aliquit [24]et susp . . iens dixit
uideo homines quasi arbores **Fol. 2 b.**
ambulantes [25]et iterum inposuit
manus manus super oculos
eius et uidit et restitutus est ut
uideret lucide [26]et dimisit illum
in domum eius dicens · nemi
ni dixeris in castello [27]et exiit īs
et discipuli eius in castella caesa
riae philippi in uia · et interro
gabat discipulos suos dicens quē
me dicūnt homines esse [28]illi
autem dixerunt illi omnes
iohan . . . baptiziatorem ·
quidam autem · eliam · alii uere

VIII. 10. *Corrector uoluit* naue, m *expuncta.* 11. *Ita Tisch. in apographo* = et coeperunt *farisei* con*qui*rere. et accesserunt *Fleck.* 15. fregerit = precepit. 16. *Ultimam lineam omittit Tisch.* 19. *Debebat esse* quod (*i.e.* quot) cofini fragmentorum. 22. Set *sic m. p.* S *perlineata uidetur* (*ut uerbo nouo sed commodo utar*) *sed casu credo potius quam de industria : Fleck.* et. bedsaida *manus tertia :* bestsaida *uel* bettsaida (*Tisch. G. T. ed.* 8) *vel* bessaida *prius fuit ; cf. Mt. xi.* 21. *Fleck.* betsaida *et omittit* in. 23, 24 *et* 28. *Punctus indicant litteras quae perierunt.* 27. *Fleck.* Caesareae. 28. *Fleck.* responderunt illi dicentes ; *quippe uerba difficile legi possunt. MS.* alii uere ; *Fleck.* alii autem.

Fol. 3. unum ex profetis · [29]uos autem
quem me dicitis esse · et respō
dit petrus et dicit illi tu es ☧ [30]et
admonuit illos · ne cui dicerent
de te [31]et coepit eis dicere quia o
portet filium hominis · multa pati
et reprobari a maioribus ṅàtù
et a pontificibus · et a scribis et
occidit post tertium diem resur
gere [32]et cum fiducia sermonem
loqui et adpraehensum eum pe
trus obsecrabat ne cui illa dice
ret · [33]conuersus autem ille cor
ripuit petrum et dicit illi uadede
Fol. 3 b. post me satanas · quoniam nō
sapis quae sunt dī set quae sunt
hominum · [34]et conuocat·a
turba cum discipulis suis · exit
si qui uoluerit uenire neget
se et tollat fructum et sequa
tur me · [35]qui enim uolet salua
re animam suam perdet illā
propter euangelium autem
saluauit illam [36]quit enim pro
derit homini si b hicrefecerit
totum mundum · depriment
et autem animam · [37]aut quit da
bis · homo commutationem pro
anima s · ua [38]qui autem me con Fol. 4.
fessus fuerit et meos in natio
ne adultera et peccatrice et fi
lios hominis confundetur
illum · cum uenerit in clari
tate patris sui cum angelis sanc
tis IX. [1]et dicebat illis amen dico ·
uobis · quia sunt hic quidem ·
ex eis qui adstans · qui non pri
us gustabunt mortem doniq ·
uideant regnum dī uenisse
in uirtute · [2]et post sexs dies ·
adsumpsit hī petrum et iaco ·
bum et ihannen et insefuit ·
eos in mentem alcum solus cū Fol. 4 b.
solis et commutata est sicura eius
ante ipsos [3]et uestimenta eius fac
ta sunt candida aba nimis qua
ua sullo super terram non po
test sic alba producere ·
[4]Et uisus est illis helias cum mose et
fuerunt conloquentes cum hī
[5]rabbi bonum est nobis hic est
set faciamus tria tabernacula
unum tibi et mosi unum et unū
heliae [6]non enim sciebat quid res
ponderet in metu enim fuerat ·
[7]et facta est nubis caelis adum

28, 29. *Post* profetis *m.* 3 *addit* et ait ise (=ipse?). ☧ *sic MS.; Tisch. in textu* x̄ps̄. 30. *ad finem* te *m. p.*, se *corrector.* 31. *Fleck.* eos *pro* eis, *quod certe scribebat m. p. sed in scribendo uidetur se correxisse. Deinde* natu *prius expunctum, postea perlineatum.* occidit *m. p.* occidi et *recte corr.* m. 3: *Fleck.* occidi *tantum.* 32. *Pro* loqui *correctionem uoluit m.* 3, *sed non effecit: debebat esse* loquebatur. ne omina diceret *Fleck.* 33. *Fleck.* sed *pro* set. 34. conuocat · a *sic MS. inepte.* exit *debebat esse* dixit. *Ad* uenire *m.* 3 *add.* poes me (*sic*); *eadem pro* fructum *uoluit* crucem sua, *sed priora non deleuit: Fleck.* crucem *quasi primam lectionem.* 36. b *expuncta est ut uidetur a m. p.; uoluit* si lucrefecerit. *Deinde m.* 3 et detrimentum; *eadem* et autem *uncis includit, et addit* suae *post* animam, *quod tamen reliquit sine correctione.* 37. dabis *m. p.*; dauid (*non* dabit) *correxit m.* 3. s. ua *MS. inepte.* 38. Confessus *debebat esse* confusus. *Deinde* et meos (*sc.* sermones) *erasum est. Post* natione *m.* 3 *add.* ista *uel* iesta, *et* confitebitur *pro* confundetur. IX. 1. *m.* 3 *omitti uult* hic, *signo adposito.* prius *perlineatum est. Super* q. in doniq. *additur* ne *a m.* 2? *Fleck. perperam* donnec. 2. *M. p.* insefuit; *deinde rasura facta, sed m.* 3 *signa non uideo, quam uult Tisch. legisse* ducit. *Post* eos *addit m.* 3 secum; *sed* mentem *non correxit. Correxit tamen* altum. *Fleck. recte* sicura; *Tisch.* sigura. 3. aba *erasum est: uoluit credo* alba. *Deinde* qua|ua sullo = qualia fullo. 4. *m.* 3 *addit* et | ait petrus. 5. t *in* est *improbatum est, ut uidetur a m.* 1. *Deinde* set *MS. Scribi debebat* hic esse et. *Ad initium lineae addit m.* 3 sivis.

Fol. 5. brans eos et uox de nube hic
est filius meus · dilectissimus au
dite eum [8] et subito circumspexe
runt et neminem uiderunt ni
si hī solum [9] et descendentibus
de monte praecepit ne cui quae
uiderunt enarrarent nisi cum
filius hominis a morte resurre
xisset [10] quem sermonem tenebant
aput se quid esset a mortuis resur
rexerit [11] et interrogabant eum
dicentes quare dicunt scribae
helian oportet primo uenire ·
[12] ille · autem respondit et dixit illis
Fol. 5 b. helias primo disponit omnia qui
a scriptum est super filio homi
nis · ut multa patiatur · et innulle
tur · [13] set dico uobis quia helias
uenit et fecit quanta oportebat
illum facere · sicut scriptum
est super eum [14] et cum uenissent
ad discipulos turbam · magnam
uiderunt aput eos et scribas in
quirentes ad eos [15] et continuos
omnis turba cum uidisset · hīm
expauit et gaudentes · salutabant
eum [16] et interrogabat eos quit cō
quiritis · [17] et respondit illi unus
de turba · magister pertuli fili Fol. 6.
um meum ad te habet enim spiri
tum mutum [18] et ubicumque eum
adpraehendiderit colludit et spu
mare facit et stridet dentes · et a
rescit et dixi discentibus ut eum
excluderent · et non potuerunt ·
[19] et respondens dixit o natio in
credibilis · quousque uobiscum
ero quousque uos sustineo ad
ferte eum ad me [20] et attulerunt
eum et cum uidisset eum spi
ritus continuo conturbauit pu
erum et concidit super terram
et uolutabatur spumans [21] et inter Fol. 6 b.
rogauit patrem eius · quantum tē
poris est ex quo hoc factum est ei
set dicit a pueritia [22] et super eum
in ignem mittit · et in aqua ad per
dendum eum · det si quit putes ·
adiuua nos · et commouere pro
nobis [23] dōm · autem dixit illi si po
tes omnia possibilia credenti
[24] et continuo exclamauit · pater
pueri et dixit · credo auxiliare in
credulitati meae [25] et cum uideret
hī quia concurrunt turbae · cor
ripuit spiritum immundum dicens

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9. *Post* descendentibus *addit* eis *m.* 3. 12. *Post* omnia *add.* et *m.* 3. *Ad finem lineae m.* 3 *addit* a *ut sit* quia. *Pro* innulletur *Fleck.* 'innliuetur (*sic*).' *M.* 2 *addidit* de *ad fin. lin. quasi uellet* in nullo detur. *Sic Tisch.; sed scriba forsan uoluit* inludetur. 16. eos *om. Tisch.* 18. colliidit *Fleck.* colludit *m. p. sed correctum forsan ab eadem. Post* discentibus *m.* 3 *addit* tis *pro* tuis. 21. s *in* set *erasum est. Fleck.* et. 22. *Ad init.* et *erasum est.* det (*pro* set) *non est correctum neque* putes (*i.e.* potes). *Quippe sic ferme in hoc codice commutantur* o *et* u. 23. illi *MS.* illis *Fleck. post* potes *add.* credere *m.* 3.

Fol. 7. illi mute et surde spirite ego in
pero tibi exi ab eo et numquam in
troieris in illum · [26]et clamauit et
dissupauit eum · et exiuit de eo
et factus est uelu emortuus · ita
ut multi dicerent quia mortuus
est [27]hs̄ autem tenuit manum eius
et excitauit illum ·
[28]Cum introisset autem in domum
discipuli eius secreto eum inter
rogabant dicentes quare nos
non potuimus illud excludere ·
[29]et dixit illis hoc genus in nullo
potest exire nisi in orationibus ·
Fol. 7 b. [30]Et inde proficiscentes transiebant
per galileam et nolebant quem
quam scire · [31]docebat discentes
suos · dicens filius hominis tradi
tur im manos hominum et occi
dent eum et post tertium diem
resurget · [32]illi autem ignorabant
uerbum et temebant illum inter
rogare [33]et uenerunt capharnaū
et cum uenissent domum inter
rogauit illos quid in uia retrac
tabatis [34]illi autem tacebant dis
putabant enim ad inuicem in uia ·
quis eorum maior esset · [35]et conse
dit et uocauit XII · [36]et accepit puer̄ · Fol. 8.
et statuit eum im medio ipsorum
et conplexus illum dixit illis [37]qui
cumque pueros tales receperit
non me recipit set eum qui me mi
sit · [38]respondit illi iohannes ·
magister uidimus quendam in
nomine tuo expellentēs daemo
nia qui non sequitur nobiscum
et uetuimus illum [39]ille autem res
pondens dixit nolite uetėare ne
mo enim est qui faciat uirtutem
in nomine meo et poterit male lo
qui de me [40]qui enim non est aduersus
nos hic pro nobis est [41]et qui uos pu Fol. 8 b.
tauerit calicem · aquae in nomine
meo quia ☧ amen dico uobis
quia non perdet mercedem suā
[42]et quicumque scandaliziauerit
unum de pusillos uestros qui cre
dit bonum illi magis ut suspensa
esset mola asinaria circum col
lum eius et in marem missus es
set [43]et sic scandaliziauerit ma
nus tua amputa eam bonum est
tibi debilem introire in uitam
quam duas manni habentem mit
ti in gehennam [44]ubi ignis est inex

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26. uelut mortùus *m.* 3. 31. im manos *MS.* 'in manos (*sic*)' *Fleck.* 33. *Scribebat* illum *m. p. deinde,* m *perlineata et* u *in* o *mutata, correxit eadem ut esset* illos. 36. *Eandem assimilationem habes* im manos *uersu* 31. Cp. Gr. ἐμμέσῳ. 37. *m.* 3 recipet me | et non me, etc. 38. *Corrector uoluit* expellentem *sed correctionem non expleuit.* 39. *Corrector uoluit* uetare, e *expuncta.* 41. *Post* ☧ *m.* 3 + estis. 42. scandalizaverit *Tisch., Fleck. Post* qui *m.* 3 + in me. *Fleck.* in mare emissus. 43. sic scandaliziauerit *MS. ambo perperam Fleck.* d *et* s *in* duas *in rasura. Correctio a m. 2 esse uidetur.* manni *MS.* (us *a m.* 2).

Fol. 9. tinguibilis [45]et si pes et scandalizi
at te puta eum bonum est tibi clo
dum uenire ad uitam quam du
os pedes habentem mitti in
gehennam · [47]et si oculus te
scandaliziauerit exime eum
melius est tibi quacumque par
te corporis · debilem introire
in regnum dī quam integrum
in gehenna incidere [48]ubi ubi
ignis non extinguetur et ue
rum in quo oritur [49]omnia au
tem substantia consumitur ·
[50]bonum est sal set si sals fatum ·
Fol. 9 b. fatum fuer · in quod illut condis
tis habetis in uobis panem · paca
ti estote in illa uicem X. [1]et inde pro
fectus uenit ad fines iudaeae ·
trans iordanen et conuenit tur ba
ba iterum ad illum et secundum
consuetudinem docebat illos
[2]et interrogabant illum · si licet ·
uiro dc̀ùitimittere uxorem tenp
tantes eum [3]ille autem respō
dit et dixit quid uobis mandauit
moses · [4]illi autem dixerunt ·
iussit mosei libellum repudi scri
bere et sic dimittere · [5]respon
dit autem hī · et dixit illis ad duri Fol. 10.
tiam cordis uestri scripsit moses ·
mandatum istut · [6]ab initio au
tem crediṁůṡturae masculū
et feminam fecit dī [7]et propterea
relinquet homo patrem suum
et matrem · et inprobitas mu
lierem · [8]et erunt in una carne ·
itaque non erunt duo set una
caro [9]quot dōm coniuncxit · ho
mo non separet · [10]et in domo in
terrogauerunt cum iterum dis
cipuli secreto de isto sermone [11]et
dicit illis · quicumque remiserit ·
uxorem suam et dixerit aliam moe Fol. 10 b.
chatur super eam [12]et quae relinquit
mulier uirum · et alii nubet moe
chatur super illo · [13]et offere
bant illi infantes ut tangeret
illos · discipuli autem corripi
ebant eos · [14]cum uidisset autem
hīs indignatus est et dixit illi · s ·
inite pueros uenire ad me et
nolite eos uetare saluum est
enim regnum dōm · [15]amen di
co uobis quicumque non ne
ceperit regnum dōm quasi pu
er non introiuit in illut [16]et

45. et *post* pes *erasum est ut uidetur. Nihil annotat Fleck. m.* 3 + a *ante* puta, *uoluit scilicet* amputa. 48. ubi ubi *MS. sine correctione.* ubi *Fleck. Super* quo oritur *scr. m.* 3 non m *sc.* non moritur, *sed* uerum *non corrigit. Peruerse Fleck.* 'et uermis – – (deletum) quo oritur.' 50. s *in* sals *perlineata est forsan a m. p.* fatum = fatuum. *m.* 3 *uoluit* fuerit in quod. *Fleck.* fuerint quod. *m.* 3 habete *et* salem *pro* panem. *m.* 3 *uoluit* pacem auetote, *perlineatis* ti es *ad initium lineae.* Illa *etiam perlineatum est. Tisch. perperam* inuicem, *est enim* uicem. X. 2. *Expunctum est* ocuit *forsan a m. p., et superscriptum* de *ut sit* demittere. tenptantes *MS.* (*alias ferme* temptantes). 3. respondēs *sc.* respondens *m.* 3. 4. mosei *sic MS.* 6. *Expunctis litteris* dimus, *et* a *super* d *posita, uoluit* creaturae *m.* 2. *Ad finem m.* 3 *uoluit* eos dṡ. 7. *In* inprobitas *nulla correctio est; et* s *non minutior est quam solet, quod uult Tisch.* 9. dōm (*i.e.* dominus) *m. p.*: ergo dṡ *m.* 3. *Perperam Fleck.* 'deus (corr. ex *deum*).' 11. doxerit (*sic*) *corrigit m.* 2 *vel* 3. 12. *Post* illo s *erasa uidetur.* 14. sinte (*pro* sinite) *m.* 3. saluum *pro* talium *inepte MS.*; s *in* t *mutauit m.* 3. *Fleck* talium. dōm (*i.e.* domini) *MS.*, dei *m.* 3. *Fleck.* dei. 15. ne | ceperit *MS.*; n *in* r *mutauit m.* 3. dōm MS.; dei *m.* 3 *et Fleck.*

Fol. 11. complexus illos superponebat
manus super illos et · benedice ·
bat eos · [17]et cum prodisset genib ·
obsecrans illum quidam · inter
rogabat dicens · magister optu
me quit faciam · ut uictam aeter
nam consequar [18]hīˢ autem
ait illi quid me uocas optimum
nemo optimus nisi unus · dō̄m
[19]Custodi mandatum · ne adulte
rium ammiseris · ne fornicatus
fueris · ne furatus fueris · ne fal
sum testimonium dixeris · 'il'
'le autem respondens dixit'
Fol. 11 b. ne abnegaueris · honora patrē
tuum et matrem [20]ille autem
respondens dixit magister
omnia ista obseruaui a iuuē
ta mea
[21]Hīˢ autem inuitus illum dilexit
illum et dixit illi unum tibi de
est uade quaecumque habes ·
uende et distribue pauperibus ·
et habebis thensaurum in cae
lo et ueni sequere me [22]ille au
tem constristatus super illum
sermonem abit tristis fuit enī
habens multae diuitias et agros
[23]et circumspexit XIĪ · hī· et dixit **Fol. 12.**
discipulis suis · quomodo dedif
ficulter · qui diuitias habent in
regnum dī intrabunt [24]disci
puli autem eius admirabantur
super sermonem eius ·
Hīs autem iterum respondens di
cit quam discolum est in regnū
dī introire · [25]facilius est camel
lum per cauernam acus intro
ire quam diuitem in regnum
dī · [26]illi autem uehementius
admirabantur · ad inuicem di
centes et quis poterit saluarii.
[27]contemplatus autem illos hīs di **Fol. 12 b.**
xit aput homines inpossibile
est aput dominum possibile est ·
[28]et coepit petrus dicere illi ec
ce nos reliquimus omnia et se
cuti sumus te [29]respondit autē
hīs dixit amen dico uobis · nemo
est qui reliquerit domum aut
fratres · aut sororem et matrē
et filios causa mei et euangeli ·
[30]et non relinquet centumplicia
cum persecutionibus in isto sae
culo · in saeculi autem uen
turo uitam aeternam conseque

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17. optome *m.* 3. opteme *Fleck.* uitam *m.* 3 (*et Fleck.*) *uel potius* uietam. 18. dō̄m *MS.*; deus *m.* 3 (*et Fleck.*). 19. ne furatus fueris *om. Fleck.* ille autem respondens dixit *uncis includuntur forsan a m. p. Fleck. nihil de hac re adnotat.* 20. te *sup. lin.* m. 3 *ut sit* iuuentate. 21. inuitus *sic MS. lapsu pro* intuitus. 22. constristatus *sine correctione MS.* abit *MS.*, abiit *Fleck.* multae *MS.* 27. *linea super* dominum; *forsan corrector uoluit* deum *legere.* 30. recipiat *pro* relinquet *m.* 3, *et* qui *ad initium lineae, pro* et *ut uidetur.*

Fol. 13. tur · [31]multi autem erunt no
uissimi primi et primo et primi
nouissimi ·
[32]Fuerunt autem in uia ascendē
tes hierosolima · et admiraban
tur qui sequebantur illum et
adsumpsit duodecim coepit
illis iterum dicere quae uen
tura essent · [33]dicens ecce as
cendimus hierosolima et fili
us hominis tradetur pontifici
bus et scribis et damnabunt illū
morte et tradent eum nationib ·
[34]ad inridendum et crucifigent
Fol. 13 b. eum et postriduum resurgebit ·
[35]et accedunt ad eum iacobus
et iohannes fili zepdaei dicen
tes magister quot petierimus ·
dona nobis · [37]et dixerunt illi
da nobis · ut unus a dextram
et unus a sinistra · [38]hīs autem
respondens dixit illis · nescitis
quit petatis potestis bibere ca
licem quem ego bibio aut bap
tiziationi baptiziari quo ego
baptizior [39]illi autem dixerunt
possumus · hīs autem dixit
illis calicem quidem quem ego
bibiturus sum bibetis · et baptis Fol. 14.
ma baptiziamini · [40]sedere autē
ad dextera mea · et a sinistra nō
est meum dare nobis aliis para
tum est · [41]et cum audissent de
cem coeperunt indignare de
iacobo et iohanne [42]et conuoca
tis eis hīs dicit illis scitis quia qui
uidentur imperare nationib ·
dominantur earum et maiores
potentatur eorum · [43]non est
autem ita in uobis set qui uolet
in uobis etse magnus · erit ues
ter · diaconos [44]et qui uolet in uobis
primus esse · erit omnium ser Fol. 14 b.
uus · [45]nam et filius hominis
non uenit ministrari · set mi
nistrare et dare animam suā
prolium pro multis · [46]et ueniunt
ierocho cum turba magna cae
cus mendicus sedebat ad uiam
[47]et cum · audisset quia hīs nazare
nus est coepit clamare et dice
re fili dauid myserere mei hīu [48]et
comperiebant illum · ut taceret
ille autem mulge magis clama
bat fili dauid miserere mei [49]et
stetit hīs et dixit clamate illum

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31. et primo et primi *MS.*: *Fleck. om.* et primo *et legit* et primi erunt. 32. hierosolima *et u.* 33 *MS. Fleck.* hierosolyma. *Post* duodecim *m.* 3 *addit* et. *Deinde* euentura *Fleck.* 33. principibus *Fleck. pro* pontificibus. eum *restituit* m. 3. *Pro* nationib. *Fleck.* latronib. 34. ad *perlineatum est a m.* 2 *ut uidetur.* 35. fili zepdaei *MS.*, filii Zebedaei *Fleck. Post* quot *addidit* e *m.* 3, *cum uellet* quot te *uel* quod te. 37. a dextram *MS.*, ad dextram *Fleck. m.* 3 *add.* tuam. 38. baptiziationi MS., baptistationi *Fleck.* 39. *Post* dixit *add.* ilis *m.* 3, *et delet* illis *linea sequenti.* 41. indignare *uel* illi dignare? *m.* 1. indignari *m.* 2. 42. *Tisch. lapsu om.* hīs. 46. ierocho *m. p.; sed eadem, uel m.* 2, *correxit:* iericho *Fleck.* 48. multo *m.* 3.

Fol. 15. et clamauerunt dicentes bono
animo esta clammat te · 50 ille au
tem abiecto uestimento suo
exiuit et uenit ad illum 51 et respō
dens hīs dixit illi quid uis tibi
faciam · caecus antem edixit il
li rabbi ut uideam 52 hīs autē
dixit uade fides tua te salua
uit et continuo uidit et seque
batur illum in uia · XI. 1 et cum ad
propinquaret hierosolima ·
in bethania ad montem eleon
mittit duo ex discentibus suis
2 et dicit illis ite in castellum illut ·
Fol. 15 b. contra et introeuntësibus uobis
in illud inuenietis pullum al
ligatum super quem nemo ho
minum sedit soluite eum et
adducite 3 et si qui uobis dixerit
quit facitis dicite dōm necessa
rius est et continuo eum dimit
sit 4 et · abierunt 6 et dixerunt · sic
ut illis dixit dī et dimiserunt
eos · 7 pullum ad hīm et miserunt
super eum uestimentum et
sedit super illum 8 et multi ues
timenta sua · sternebant in
uia · alii autem frondia con
cidebant de arboribus · et ster Fol. 16.
nebant 9 et qui praecedebant eū
et quo sequebantur clamabant
ossana eminentissimo 10 bene
dictus qui uenit in regnum pa
tri nostri dauid ossanna in
excelsis 11 et introiuerunt
hierosolima in templum · et
cum circumspexisset omnia ·
cum iam hora serotina esset
exiuit bethanian cum ·XII· 12 et in
crastinum · cum exirent a be
thania · esuriuit hīs 13 et cum ui
disset fici arborem de longinquo ·
habent filia uenit uidere si quit Fol. 16 b.
estet in illa et nihil inuenit ni
si filia nomen erat tempus ficū
14 et maladixit dicens ad eam nū
quam in sempiternum quequā
fructum ex te manducet et au
dierunt discipuli eius · 15 et ueni
unt hierosolyma et cum intro
isset in templum coepit exclu
dere eos qui uendebant qui eme
bant in templo · · m menses · nū
mulariorum et cathedra eorū
qui uendebant columbas 16 et
non sinebat ut qui circumfer ·

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49. '(a?) sta (*paulo dubium*) clamat' *Fleck.* 50. ad Jhesum *Fleck.* 51. autem *m.* 2, u *super* n *posita.* edicit *Fleck.* XI. 1. Hierosolyma *Fleck.* *Post* eleon *m.* 3 *add.* -ti: *uoluit* eleonti *ut* oliueti. misit *m.* 3. discentibus ejus *Fleck.* 2. *expunctis litteris* es *uoluit* introeuntibus *m.p.* 3. quit *MS.*; quid *Fleck.* 3 *et* 4. dimittet abierunt *Fleck.* 6. dixit illis *Fleck.* dominus *Fleck.* 9. quos *Fleck.* 11. Hierosolyma *Fleck.* bethaniam *Tisch.* 13. fici arbo- *rescripsit m.* 2. habentē folia *corr. m.* 3. estet=esset *m.p.*; est
n
Fleck. folia *m.* 3. nomen (n *a m.* 3 *quae uoluit* non enim). 14. *m.* 3 *superposuit* s *ut esset* quesquam. 15. *m.* 3 *uoluit corrigere* et mensas, *superscripta* a.

Fol. 17. ret uas per templum [17] et dicebat · et dicebat illis scriptum est do mus mea domus adorationis uo cabitur · uos autem fecistis eam speluncam latronum [18] et audi erunt pontifices et scribae et quaerebant quomodo eum per derent timebant enim eum quoniam totut populus admira batur . super docentiam eius · [19] et cum serum factum esset ueni ebat de ciuitate [20] et praetereun tes illi qui cum eo erant uiderunt arborem fici arefactam a radicib ·
Fol. 17 b. [21] et commonefactus petrus · dixit illi rabbi ecce arbor fici quam · deuocasti aruit [22] et respondit hīs dixit illis habete fidem [23] amen dico uobis · qui dixerit monti hu ic tollere et mittere im mare · et non dubitauerit in corde suo si crediderit quotcumq · locutus fuerit · et fiet et erit quot dixerit · [24] propterea dico uobis omnia · quaecumque adoratis et petitis · credite quia accipie tis et erunt uobis · [25] et cum stete ritis adorare remittite si quis quit habet aduersus aliquem ut et Fol. 18.
pater uester qui in caelis est di mittat peccata uestra ·
[27] Et exiit iterum hierosoluma et cum in templo ambularet ueni unt at eum pontifices et scribae et seniores [28] et dicunt in qua po testate facis haec [29] hīs autem di cit illis intorrogo uos unum ser monem respondite mihi et di cam uobis in qua potestate ista faciam [30] unde fuit baptizma io hannis de caelo aut de hominib · dicite mihi [31] et cogitabant aput se dicentes quid illi dicemus Fol. 18 b.
de caelo quare non credidimus illi [32] set dicemus ex hominibus · metuebant populum omnes e nim sciebant iohannen quo niam profeta fuit [33] et respondens et dixerunt ad iohannen non scimus et hīs dixit neq · ego dico uobis in qua potestate ista fac · ·
XII. [1] coepit autem illi in similitudini bus dicere
Uineam nouellauit homo et cir cumdedit uallo et fidis torcular et · aedificauit turrem et loca

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17. *Ad initium uersus correctum* docebat, *forsan a m. p.* 18. totut *m. p.* totus *m.* 2. 25. pater uerster *lapsu Fleck.* 27. Hierosolyma *Fleck.* ad eum *Fleck.* 29. interrogo et ego *m.* 3. 31. *uoluit* cogitabant, *ut uidetur m. p. ante* de caelo *m.* 3 *add.* si diserinus (*sic*), *et post* caelo *add.* dicto nouis (=dicet nobis?). 32. set *MS.* et *Fleck.*; *m.* 3 *add.* si. 33. respondentes *m.* 3. ad *erasum est; Fleck.* dixerunt. Johannen non scimus. facio *m.* 3. XII. 1. illis *m.* 3. fidis *m. p.* fodit *m.* 2.

Fol. 19. uit rusticis et peregrinatus est
[2] et misit in tempore seruum at
rusticos ut darent illi fructus
[3] et adpraehenderunt eum et oc
ciderunt et dimiserunt inanē
[4] et iterum · misit ad illos alium ser
uum et illum decollauerunt [5] et
alium misit et occiderunt et ali
um et alius multos [6] nouissimum
misit filium dicens reuertun
tur filium meum · [7] rustici au
tem dixerunt ad inuicem · hic
est heres uenite occidamus il
lum et nostra erit hereditas ·
Fol. 19 b. [8] et acceperunt et occiderunt
illum · et abiecerunt extra
uiniam · [9] tunc dōm[s] indig
natus ueniet et perdet rusticos
et dabit uineam aliis · [10] aut num
quit nec scripturam ipsam le
gitis lapidem quem reprobaue
runt aedificantes in factums
est in caput anguli [11] a domino ·
factu est hic est admirabilis in
oculis nostris [12] et quaerebant
eum detinere timuerunt au
tem populum · scierunt enim ·
quia ad se similitudinem istam
dixit · et dimiserunt eum et abi Fol. 20.
erunt [13] et miserunt quosdam de
farisaeis et herodianis ut eum
circumueniens sermone [14] et in
terrogabant eum farisaei dicē
tes magister scimus quia uerax
es et non pertines ad te de ne
mine non enim uides in facie
hominum set in ueritatem uiā
dōm dices dic nobis quit tibi ui
detur · licet dare capitularium
caesari dabimus aut non [15] ille au
tem sciens eorum sictam pronū
tiationem · dicit illis · quid me temptās
tatis adferte mihi denarium [16] il Fol. 20 b.
le autem attulerunt · illi et dicit
illis cuius imago est ista et intri
bus illi autem dixerunt caesa
ris [17] dicit illis · redditae quae runt
caesaris caesari e que sunt dī
dō et admirati sunt super eum ·
[18] Et ueniunt sadducaei ad illum qui
dicunt resurrectionem non
esse · et intorrogabant illū
dicentes [19] moses · scripsit nobis ut
si cuius frater decesserit et habu
erit uxorem et filium non reliq ·
rit accipiat frater eius · illam mu

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5. alios *m.* 3. 6. reuertuntur *MS. perperam pro* reuerebuntur. 10. in factums *inepte ;* m *perlineata est, ut uidetur, a m. p.* 'in factus (*sic*)' *Fleck.* 14. pertines adcedene|mine *m.* 1? pertinet ad te de ne|mine *m.* 3. *Deinde* dices *m. p.*, doces *m.* 2. 15. sictam *pro* fictam *m. p.*; -ctam *perlineatum est a m.* 3, *quae uoluit forsan totum uerbum improbare.* temptās *sic MS. inepte.* 16. ille *m. p. sed eadem forsan correxit ut esset* illi. 17. sunt *m.* 2. 18. interrogabant *Fleck.*

Fol. 21. lierem et resuscitet semen fra
tri suo · [20] Septem fratres fuer̄ ·
et primus accepit · uxorem · et pri
usquam generaret filium deces
sit et non remisit semen [21] et ac
cepit eam secundus resuscitare
semen fratri suo et ipse mortuus
est · et tertius simili modo [22] et om
nes septem · si mulier mortua
est et mulier sine filis cui rema
net mulier munda · [23] omnes e
nim septem illam habuerunt in
anastasim cuius erit · [24] respondit
illis propter hoc erratis non scientes
Fol. 21 b. Scripturas neque neque uirtu
tem dī [25] cum enim resurrexerint
a mortuis neque nubunt ne
quae nuptiantur · set sunt qua
si angelis caelorum · [26] de mor
tuis autem quoniam resurgunt
non legistis in libro moseos
super · rubum quomodo ait illi
dōm^{s} · dicens ego sum dī abrahā
et dī isac · et dī iacob · [27] non est dī
mortuorum set uiuorum · mul
tum erratis · [28] et accessit unus ex
scribis · cum audiset quia · bene
illis respondit et interrogauit
illum dicens · magister quod est Fol. 22.
mandatum primum ·
[29] Hī^{s} autem dixit illi audi isdrahel ·
dōm dṣ noster unus est [30] et dili
git dōm^{n} · dm̄ · etsum de toto cor
de tuo et de totis uiribus tuis ·
haec prima est [31] deinde secun
da similis huic diliges proximū
tibi eam quam te · maius his a
alius mandatum non est · [32] ut dixit
illis scriba · in ueritate magister
dixitsti quia nnus est dōm · et nō
est praescriptum tamquam te [33] me
liora sunt omnib scrificiis et hilo
caustomatis · [34] cum uidisset autem Fol. 22 b.
hṣ quoniam sensate respondit
dixit illi non longe et a regno
dī et iam nemo audiebat illum ·
interrogare [35] et respondens
hī^{s} et dixit docens in templo quo
modo dicunt scribae quia · ✠
filius dauid est [36] ipse dauid · dicit
in spiritu sancto dicit dōm^{s} dōm^{s}
meo sede a dextera mea · quo
adusq · ponam inimicos tuos ·
suppedaneum pedum tuorum
[37] ipse dauid dōm · illum esse dixit ·
et unde et eius filius · et multa

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22. *Quid uoluit nescio: forsan* similiter mortua est. *Praeterea confer Colbertinum* 'cui enim manebit uxor munda?' filiis *Fleck.* 24. *Prius* neque *erasum est.* 25. mortem *forsan m. p.*, mortuis *m.* 2. nuptiantur *m.* 2, nubuantur *ut uidetur m. p. Deinde* s *in* angelis *expuncta est.* 26 *et* 27. dī *quater MS.* pro dṣ. 28. audisset *Fleck.* 30. etsum *m. p., sed* e *et* s *erasae sunt; corrector uoluit* tum = tuum. 31. *uoluit scriba* tam [*sic* eacite *pro* tacite *in* g, *Mt.* i. 19]. 32. ut *m. p.*, et *m.* 3. dixisti *corrector* t *expuncta.* unus *Fleck.* 33. In omnib *m.* 2 *rescripsit* b, *et correxit* sacrificiis. 34. sensate *Fleck. recte;* sensater *Tisch.* et *m. p.*, es *m.* 3. audiebat *m. p. sed* i *perlineata est.* 36. dōm^{s} dōm^{s} *MS., ut uidetur, et Tisch.; sed forsan est* dōm^{s} dōm^{o}.

Fol. 23. turba auditebat illum libenter · [38] et in docendo dicebat cauite ab scribit qui uolunt in stolis ambulare et salutari in foro [39] ei sessionem primam locum · [40] qui comedunt · domo uiduarū ista faciunt in excusatione lō gą · hi accipient abinundantius iudicium · [41] et cum sederet contra gazosolacium uidebat · quomoda turba mittit aes · et ho nesti mittebant multa · [42] cum uenisset autem una uidua misit minuta duo quod est quadrans ·

Fol. 23 b. [43] et conuocauit hīs discipulos su os · et dixit illis · amen dico uobis · quia uidua haec plus · misit in ga zophylachinos omnibus qui miserunt · [44] unusquisque enī de eo quod illi abundauit misit haec autem de inopia · sua misit totum quem habuit uictum suū

XIII. [1] et cum proderet de templo dicit illi unus ex discentibus illius magister · uide quales lapides · et qualia aedificia templi [2] et respondens hīs dicit illis non · uidetis omnia · illa magna amē dico uobis quia non reliquen Fol. 24.
tur · in templo qui non resolua tur · et post triduum alium ut excitabitur sine manibus · [3] et cum sederet in montem eleō contra templum interroga bunt illum secreto petrus et ia cobus et iohannes et andreas [4] dic nobis quando ista erunt et quo signa haec incipiunt perfici · [5] et spondens dixit illis uide te ne quis uos decipiat [6] multi e nim uenient in nomine meo pseudiprofetae dicentes ego sū et multos in errore promittent Fol. 24 b.
[7] cum audieritis autem bella et opiniones de bellorum · nolite timere oportet enim fieri set · nondum finis [8] surget autem gens super gentem et regnum super regnum et erunt terrae motus · per loca · et fames initium partu ritionis · haec [9] uidete · deinde uos . . . . . ipsos tradent in concili abula et in sinagogis · et ante po testates · et reges stabitis propter me at testimonium illos [10] et in om nes gentes · set confortamini prius ·

[xxxv]

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37. audiebat *corrector* t *expuncta.* 40. domos *m.* 3. *Deinde* -in- *perlineatum uidetur ut sit* abundantius. XIII. 2. non *erasum est ad finem lineae.* 5. respondens. *corr. m.* 2. 6. pseudoprofetae *Fleck.* terrore *Fleck.* *In* promittent pro- *erasum est.* 7. bella *a m.* 2 *est.* '*Prius fuit* praa? *sc. uoluit m. p.* praelia.' *sic Tisch.; sed hodie legi non potest.* 9. uas *ut uidetur m. p. Sequitur rasura usque ad* ip- *in* ipsos. *Ad finem* illis *m.* 2, *et uersu* 10 forta *in* confortamini. *Prius fuit* conp . . . . mini.

Fol. 25. enim oportet praedicari euan
gelium [11] et cum optulerunt ·
uos tradentes · nolite satagare
quid loquamini set quot datum
uobis fuerit illa hora illut loqui
mini non enim estis uos · qui lo
quimini set spiritus sanctus · [12] et
tradet frater · fratrem · ad mortē
et pater filium · et exsurgebit fi
li super parentes · et necabunt
illos · [13] et exitis odibiles omnibus
propter nomen meum · qui autē
sustinuerit · usque ad finem hoc
saluabitur · [14] cum autem uideritis ·
Fol. 25 b. tis · exsecrationem · desolutionis
quod dictum est ante profeta
stans ubi non oportet quod legit
intellegat tunc · tunc qui in iu
daea sunt fugiant in montibus
[15] et qui in tecto est non descendat
aufere aliquit · de domo [16] et qui in
agro est non reuertatur retro
tollere uestimentum suum ·
[17] uae autem illis quas in uentrē
ùiùėńtė habent · et quae lactant
in illis · diebus · [18] adunate autem
ne fiat fuga uestra hieme aut ·
sabbato [19] erunt enim in diebus
illis tribulationes quales non Fol. 26.
fuerunt ab initio creaturae
usque nunc et non erit num
quam . [20] et si non breuiasset
deus dī dies numquam saluata
esset omnis caro et propter e
lectos breuiauit illos · [21] et tunc
sii qui uobis dixerit · ecce hic · ✠
ecce illic nolite credere · [22] sur
gent enim pseudoprofetae et
dabunt signa et potentia ad er
rorem faciendum si fieri possit
et electis · [23] uos autem uidete
ecce praedici uobis omnia · [24] in
illis dieb ·
post triblationem sol tenebrica Fol. 26 b.
uit et luna non dabit fulgu
rem suum [25] et stellae cadentis ·
fortitudines in caelis · commo
uebuntur · [26] et tunc uidebunt fi
lium hominis · uenientem in
nube cum uirtute magna · et cla
ritate [27] et tunc mittet angelos ·
et colligit eletos a quattuor uē
tis · a summo terrae usque ad
suum caelorum [28] ab arbore au
tem fici dicite similitudinem ·
cum lat ramus eius fuerit neq ·
et germinauerit folia dgnosci

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11. optui erunt *Fleck.* optulerint *uoluit corrector ut uidetur.* 13. exitis *m. p.*, eritis *m.* 3. *Pro* hoc, hic *m.* 2, *uel forsan m. p. ipsa correxit.* 14. *Pro* ante *m.* 2 *corr.* a danielo. *Deinde* quod *m. p.*, qui *m.* 2. 17. quas *m. p.*, quae *m.* 2. uiuente *non solum expunctum sed etiam erasum est.* 18. adorate *m.* 2. 20. dī *erasum est.* 21. *In* sii s *extra lineam est a m. p. uel* 2 *addita sed* i *secunda manet.* 22. portenta *m.* 2, i *perlineata;* portentia *Fleck.* 23. praedixi *m.* 2. 24. iribationem *Fleck.* fulgorem *m.* 2. 25. *Post* cadentis *m.* 3 *add.* et. 27. eletos *MS.*, electos *Tisch.*, angelos eletos *Fleck., omissis* et colligit. *Idem* uelis *pro* uentis. 28. discite *m.* 2. iam *correxit m. p., ut uidetur;* jam e (?) *Fleck.* folia *ex correctione est, quid fuerit prius nescio.*

Fol. 27. tis quia proximat messis · [29] ut et uos
cum uideretis · ista fieri scitote
quia in proximo et in foreibus
est finis · [30] amen dico uobis · non
transibit saeculum · istut quod
adusque omnia fiant · [31] caelum
et terra transiet uerba autem
uerba mea non transibunt ·
[32] de die autem illo · et hora nemo
scit · neque · angeli in caelis · ne
que filius nisi pater solus [33] ui
dete et peruigilate nescitis e
nim quando tempus ueniet [34] quo
modo homo peregrinans reliquit ·
Fol. 27 b. domum et dedit discipulis suis
potestatem unius · cuiusque o
opus suum et ostiario praecepit
ut uigilet [35] sic uigilate quia nes
citis quando dominus domui
uenit uerum uespera an noc
te media an gallorum gallo an
mane [36] ne ueniens subito inue
niat uos dormientes · [37] quod au
tem uni dixi omnibus · uobis di
co · XIV. [1] fuit autem pascha · azumo
rum post uiduum · et quaere
bant pontifices · et scribae quo
modo eum infidiis detinerent
et [e]um occiderent · [2] dicebant e Fol. 28.
nim ne cum uenerit turba ad
diem festum fiat tumultus popu
li · [3] et cum esset in belhania · m ·
in domo simonis · lebrosi et re
cumberet uenit mulier habens
uas · unguenti na · rdi piscicae
praetiosi et quassauit et perfudit
eum a capite · [4] fuerunt autem
quidam indignantes et dicen
tes quare · exterminium huius
unguenti sactum est hoc · [5] potu
it ueniri denaris treș · centis · et
dari egenis · et fremebant in illā
[6] hīs autem dixit illis sine istam Fol. 28 b.
quit · illic · aedium facitis · bono
opus operata est in me [7] semper
enim habetis egenos ubicum ·
et cum uobis eritis potestis illi
benefacere me autem non sē
per habetis · [8] quod habuit haec
praesumpsit et unguenta · uit
meum corpus · ad condiendū
sepulturae · [9] amen dico uobis
quia · ubicumque praedicatum
fuerit euangelium in totum
orbem terrae · et quod fecit is
ta diffamabitur · im memoriā

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29. uideritis *Fleck.* 30. *Post* omnia *m.* 2 *add.* ista. 35. gallo *MS. correctum in* gallor *a m.* 1 *uel* 2. XIV. 1. insidiis *m.* 2 *et* 3. cum *m. p.*? eum *m.* 3. 3. belhania ·m· *sic inepte interpunxit MS. et infra* na · rdi, *etc. Hic forsan conflatio est ex* bethania *et* bethaniam. lebrosi *MS.*, leprosi *Tisch.* 4. sactum *m. p.*, factum *m.* 3. 5. trecentis *uoluit corrector*, s *expuncta.* 6. illic · aedium *m. p. cum uellet* illi taedium: *m.* 2 *correxit* taedium: illi · caedium *Tisch.* 7. ubicum *m. p.*, uobiscum *m.* 2. cum uobis eritis *m. p.* = cum uolueritis. *Corrector mutauit* eritis *in* erit, is *eraso. Deinde* illis *m.* 3.

Fol. 29. illius [10] et iudas · schariotes unus
ex XII· abit · at pontifices ut eum
proderet [11] pontifices autem ga
uisi sunt · et polliciti sunt pecu
niam dare ille autem quaere
bat quomodo eum oportune ·
traderet · [12] et prima die azimorū
cum pascha · sacrificarent dicunt
illi discipuli eius ubi uis paremus
tibi pascha · ut manduces [13] et misit
duos ex discentibus · et dicit illis
ite in ciuitatem et occurret uo
bis · homo amphoram quae por
tans sequimini illum [14] et quocumq ·
Fol. 29 b. introierit dicite patrifamilias
magister noster dicit · aput te
est hospitium ubi pasca cum dis
centibus meis manducem [15] et ip
se o uobis ostendet sub'pedane
um' sterranaeum grande stra
tum paratum illic parate nobis
[16] et exierunt discipuli eius et ue
nerunt in ciuitatem sicut illis
dixit et parauerunt · pascham
[17] et cum serum factum esset ue
nit cum duodecim [18] et cum re
cumberent et manducant di
xit hīs illis · amen dico uobis quia
unus ex uobis tradet me quo me Fol. 30.
cum manducat · [19] illi autem coe
perunt · contristari et dicunt il
li numquid ego alius · numquit
ego singulis [20] ille autem 'coepe'
'runt contristari' respondens
dicit illis qui tinguet in parop
side mecum [21] et filius quidem
hominis uadit sicut scriptum ·
est dico · uae autem illi per
quem filius hominis traditur
bonum fuit illi s·i non nascere
tur ille homo [22] et dum manducant
accepit panem et benedixit et ·
fregit et dedit illis · et manduca Fol. 30 b.
uerunt ex illi monet et dixit il
lis · hoc est corpus meum [23] et acce
pit calicem et benedixit et dedit
eis et biberunt ex illo omnes ·
[24] et dixit illi hic est sanguis meus ·
testamenti qui pro multis effū
ditur · [25] amen dico uobis quo
niam non bibam de ista genera
tione uisis usq · in illum · diem cu
illam bibere nouam in regno dī
[26] Et cum heminum dixisset et exie
runt in montem eleon [27] et dicit
illis · hīs quia uos omnes · scanda

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13. *Post* discentibus *add.* suis *m.* 2, *quod Fleck. in textum recipit.* quae *m. p.;* aquae *m.* 2 *et Fleck.* 15. o *superflua perlineata est: uoluit forsan scriba* ostendet uobis. *Deinde* ped (*in* subpedaneum) *in* terr *mutauit m.* 2, *ut esset* subterraneum, pedaneum *etiam uncis inclusum est a m.* 2. *uel forsan a m. p. Uerbum forsan debebat fuisse* superterraneum. *Fleck.* 'subterraneum sterranaeum (*sic*).' 19. s *ad finem uersus perlineata est.* 20. *super* e *in* ille *scriptum est* et *a m. p. uel* 2. *Uoluit scilicet uncis indicare inuersionem uerborum et legebat sic* et coeperunt contristari · ille autem respondens etc. *Post* illis *add.* ipsest (*ut uidetur*) *m.* 3. 21. dico *m. p.,* de eo *m.* 2. s·i *sic MS.* 22. ex illo omnes *m.* 2 *uoluit corrigere, sed unam tantam* o *posuit.* 24. illis *m.* 3. effundetur *m.* 2. 25. uitis *m.* 2 *uel m.* 1 *corr.* illo *pro* illam *m.* 3. bibero *m.* 2 *et confirmauit m.* 3. *In* regno -no *est in rasura trium litterarum.* 26. hymnum *m.* 2.

Fol. 31. lum patiemini in me scriptum
est enim · percutiam pastorem et
oues dispargentur · [28] set postea
quam surrexero praecedamus
in galileam [29] petrus autem res
pondit · et dixit illi et si omnes
scandaliziati fuerint · set nō
et ego · [30] et dicit illi hī[s] amen dico
tibi tu hodie hac nocte prius quā
gallus cantauerit ter me nega
uits [31] ille autem plura loqueba
tur magis dicere si oportuerit
me commori tecum non te dene
gabo similiter etiam omnes dixēr ·
Fol. 31 b. [32] et uenerunt in locum qui no
men est gethamani et dicit dis
cipulus eiusuis sedete hic dum
aoru [33] et adsumpsit petrum et ia
cobum et iohannen secum et
coepit pauere es taedium pati
[34] et dicit illis tristis es anima mea
usq · ad mortem manete hic et ui
gilate [35] et processit pusillum et ce
cidit in faciem super terram et
adorabat dicens · si fieri potest
ut transeat calix iste
[36] Set non quod ego uolo set quod tu ·
[37] et uenit et inuenit illos dormiē
tes et dixit petro simon dormis Fol. 32.
non potuistis una hora uigilare
[38] surgite adorate ut transeat ·
uos temptatio spiritus quidē
libens caro autem infirmis [39] et
iterum abit adorare [40] et uenit et
inuenit illos dormientes fue
runt enim oculi eorum graua
ti et non sciebant · illi responde
runt [41] et uenit tertio · et ubi
adorauit dicit illis · dormite iā
nunc ecce adpropinquauit qui
me tradit et post pusillum ·
excitauit illos · et dixit iam ora est
ecce traditur filius hominis in ma Fol. 32 b.
nu peccatorum [42] surgite eamus ·
[43] et cum adhuc loqueretur · ue
nit iudas cariotes unus de duo
decim et cum eo turba magna cū
gladiis et fustibus · a pontificib ·
et scribis et senioribus · [44] dedit au
tem is qui eum tradebat signum ·
dicens quem osculatus fuero
ipse est hunc alligate et adducite
[45] et accessit et dixit illi rabbi et os
culatus est illum · [46] illi autem ·
inicierunt illi manus et alligaue
runt illum [47] et unus de adsistentib ·

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28. praecedam uos *m.* 3. 29. *ante* ego, et *erasum est; Fleck. om.* 30. e *in* nocte *in rasura est ex m.* 3: *fuit forsan* noctu. me *a m.* 2 *est; m. p. aliquid uitii fecerat.* t *in* negauits *erasa est, ut esset* negauis = negabis. 32. discipulis *m.* 2. eiu- *perlineatum est forsan a m. p.* eius suis *Fleck.* aoru *m. p.*, adoro *m.* 2 *et Fleck.* 33. es *m. p.;* et *m.* 2 *et Fleck.* 35. ad *in* adorabat *deletum est.* 37. potuisti *Fleck.* 38. quidē *m.* 2; *fuit, ut uidetur,* autem. infirma *uoluit m.* 3, *sed* i *non deleuit.* 40. responderent *m.* 2, *sed priora non correxit.* 41. ora *MS.*, hora *Tisch.* manus *corr. m.* 2. 43. iudas cariotes *MS.*; Juda Scariotes *Fleck. Confert Tisch.* a Cariotha *in Euang. Palatino Ioh. xiii.* 2 *et* a Caryoto *in Codice Cantabrigiensi.*

Fol. 33. rapuit gladium et percussit ser
uum sacerdotis · et abstulit illi au
riculam [48]respondit autem et di
xit · illis hī[s] quasi ad latronem ue
nistis · cum gladiis et fustibus oc
cupare me [49]quotidie uobiscum
fui in templo docens · et non deti
nuistis me set ut inpleantur
scripturae · [50]et reliquerunt illum
omnes · et fugerunt · [51]iuuencu
lus autem · quidam sequebatur
illum circumamictus pallam et
detinuerunt illum [52]ille autem
relicta palla fugit nudus [53]et ad
Fol. 33 b. duxerunt · hī[s] ad pontificem et
ferebas · et seniores · [54]et petrus
et de longinquo sequebatur il
lum usq · in praetorium pontifi
cis et fuit simul sedens · com munis
tris calfactans se ad ignem ·
[55]pontifices autem et sotum con
cilium quaerebant aduersus hs̄
testimonia facta ut eum · neca
rent et non inueniebant [56]multi
autem · falsum testimonium di
cebant aduersus illum · et nō
erant paria testimonia · [57]et alii ·
sürgentes · commentiebantur ·
et dicebant [58]hic dixit ego de Fol. 34.
struam templum siut manu fac
tum et rostriduum aliud excita
bo non manu factum [59]et nec sic
fuit testimonium eorum par ·
[60]et atsurrexit pontifex in medio
et interrogabat hs̄ nihil respō
distis de his que aduersum te dicunt
[61]ille autem tacebat iterum · ergo
pontifex dicit illi tu es filius be
nedicti [62]hī[s] autem respondit
dixit ego sum et uidebitis filiū
hominis sedentem a dextra uir
tutis et uenientem cum nubib ·
caeli · [63]pontifex autem consci Fol. 34 b.
dit uestimenta sua · et dixit quid at
huc opus est uobis testibus · [64]audis
tis blasfemationem quid uobis ui
detur · omnes autem damna
uerunt illum esse reum mortis ·
[65]et coeperunt quidam conspue
re illum · et uelantes faciem eius
clarificabant eum et dicebant illi
ex famulis profetare nobis et ala
pis eum percutiebant [66]et cum esset
regnus in praetorio deorsum ue
nit una ex ancillis pontificis ad il
lum [67]et cum uideret petrum calfa

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*Folia 32, 33 habent CATA · MATTH *bis lapsu.*

55. sotum *m. p.*, totum *m.* 2. *Deinde* facta *m. p.*, falsa *m.* 3. 57. alii *MS.*, avi *Fleck.* 58. *m. p. uoluit* dixit, *litteris quattuor expunctis.* siut *MS.*, *quod debebat esse* stut=istut. rostriduum *MS.*, post triduum *Fleck.* non *om. Fleck.* 60. *Post* hs̄ *m.* 3 *add.* et ait. *In* respondistis, -tis *erasum est.* 62. respondit *m. p.*, respondens *m.* 2 *et Fleck.* 65. eius *MS.*, Jhesus *Fleck.* 66. regnus *m. p.*, petrus *m.* 3 *erasa prima lectione.*

Fol. 35. cientem se intuita eum dixit et
tu cum hīu illo nazorene fuisti
68 ille autem negauit dicens nes
cio quid editis et exiuit in exteri
orem · atri locum et gallus canta
uit 69 iterum cum uideret illum
illa ancilla coepit dicere circumstā
tibus quia hic ex illis est 70 ille autē
iterum negabit et post pusillum i
terum · qui stabant dicunt petro ue
ro ex illis · es nam et galilaeus es ·
71 ille autem coepit deuitare se et
iurare quia non noui hominem
istum 72 et continuo secundo ·
Fol. 35 b. gallus cantauit remoratus est
autem petrus uerbum quod dixit
illi hīs quia priusquam gallus bis
cantasset ter me negabis · et coe
pit plorare XV · 1 et continuo è mane
consilium fecerunt · pontifices
cum senioribus · et scribis et to
to consilio et alligauerunt hīn
et adduxerunt in praetorium
et tradiderunt pilato 2 et inter
rogauit illum · pilatus dicens · tu
es rex iudaeorum ille autem
respondens dixit · tu dicis · 3 et
accusabant illum pontifices ·
multa · 4 pilatus autem interro Fol. 36.
gabat illum iterum dicens tu nō
respondes nihil uide quanta te
accusant · 5 hīs autem posttea ni
hil · respondit ita ut miraretur
pilatus · 6 singulis autem diebus ·
festis consueuerat remittere il
lis unum reum · quem posttula
rent 7 fuit autem qui uocabatur
barabbas in carcare · cum sediti
onis qui in seditione fecerant
homicidium 8 et tota turba roga
bat illum quot faciebat in singu
lis diebus festis ut dimitteret unū
custodiam 9 pilatus autem res Fol. 36 b.
pondit et dixit illis · nuptis remit
tam uobis regem iudaeorum 10 sci
ebat enim quia per iniuriam tra
debant · eum · principes · 11 sacer
dotes autem et scribae persuase
runt populo ut magis agerent ba
rabban dimitte nobis · 12 pilatus
autem respondit · et dixit illis · quid
ergo uultis · faciam regi · iudaeorū
13 illi autem iterum · atclamauer ·
cruci eum fige 14 pilatus autem ·
dixit illis · quit enim mali fecit · il
li autem magis adclamabant cruci

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68. atri locum *MS.*, ' atriocum (=atriorum) ' *Fleck.* 71. deuotare *recte pro* deuitare *corr. m. p. ut uidetur.* XV. 1. è *sic expunctum;* et *Fleck.* 4. se *m. p., ut uidetur,* te *m.* 2. 5. posttea *et u.* 6 posttularent *MS.*; postea *et* postularent *Fleck.* 13. atclamauer = atclamauerunt *MS.;* atclamabant *Fleck.* 14. *Uersum omitti uult Fleck.*

Fol. 37. eum fige [15]pilatus autem dimisit il
lis barabban · hīm flagellis caesū
tradidit figendum cruci [16]milites
autem abduxerunt eum · in prae
torium et continuo gentes tam
cohortes · [17]et uestiėrunt eum pur
purea et superponunt ei ornan
tes corȯn̄ · onam · ex ponis [18]et salu
tabant eum · haue rex iudaeorum
[19]et percutiebant eum harundine
in caput [20]et cum inrisus in eum ·
expoliauerunt eum purpuria ·
et uestierunt eum uestimenta
eius · et abduxerunt eum · ad figēdū
Fol. 37 b. [21]et adpraehendunt transeuntē
quendam cyrinaeum · cui fuit nō
men simon uenientem de uilla
sua · fuit autem nomen alexan
dri et rufi et faciunt eum cru
cem baiulare [22]et ferunt illam in
culgotham locum qui est inter
praetatus · galuariae locus · [23]et da
bant illi uinum bibere · murra
et commixtum · et non accipit
[24]et cruci eum fixerunt · et dimi
serunt uestimenta eius · mit
tentes sortem [25]fuit autem hora
tertia · et custodiebant illum ·
[26]fuit autem superscriptio causae Fol. 38.
eius · rex iudaeorum [27]et cum eo cru
cifixerunt duo latrones unun
unum a dextra et unum a sinis
tra [29]et praetereuntes blasfemant
eum · et mouentes capta dicebant
hic est qui soluet templum et ae
dificat triduo [30]salua te ipsum des
cendens de cruci · [31]et sacerdotes
cum scribis inridebant eum di
centes · qui alios saluasti salua te
ipsum [32]☧ rex isdraehel · descendat
nunc de cruci et credimus illi et
illi qui cum eo fixi erant latrones ·
Subsannabant eum · [33]et cum fac Fol. 38 b.
ta esset · hora · sexta factae sunt te
nebrae in totam terram usque in horā
nonam [34]et exclamauit uoce mag
na heli heliaṅm · et zaphani · dī me
us dī meus · ad quid me dereliquisti
· · [35]et quidam eorum · qui ȧerant
cum audissent · aiebat helion uo
cat · [36]et · · · · · cucurrit unus · et in
pleuit spoliam · acceto et superpo
nens · harundini potauit eum ·
dicens · sine uidieamus · si uenit
helias · deponere eum · [37]hīs autem
emisit uoce magna et expirauit

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17. *Litteris expunctis corrector uoluit* uestiunt *et* coronam. *Denique correxit* sponis *cum uellet* spinis. 20. purpurea *ut uidetur m.* 2. 21. -ciunt *in* faciunt *est in rasura: fuit, ut uidetur,* factione. *Correxit m.* 2 *quae etiam restituit* crucem baiu-, *sed quod prius fuerit nescio.* 22. Caluarie *Fleck.* 23. uinum bibere *MS.*, bibere vinum *Fleck.* *Post* murra, et *erasum est: omittit Fleck.* 27. *Ad finem lineae* unun *erasum est.* 29. blasfemiant *Fleck.* capita *correxit m.* 2 *uel etiam m.* 1. 32. Christe *Fleck.* isdrael *corrector, expunctis* -eh-. 33. terram *est in rasura trium litterarum.* 34. *In* helianm, n *expuncta est.* *Deinde,* dṡ *bis pro* dī *m.* 3. me *om. Fleck.* dereliquisti *est a m.* 3; *quid fuerit prius non liquet.* 35. daerant *m. p.;* aderant *m.* 2 *et Fleck.* 36. spōgiam *corrector.* *In sequentibus* -to et *a m.* 2 *est.* uideamus *Fleck.* 37. vocem magnam *Fleck.* *Post* magna, et *erasum est; om. Fleck.*

Fol. 39. [38]et continuo uelum templi · cons
scissum et in duas partes acutu
usque deorsu · [39]cum uidisset
autem centurio qui stabat con
tra quia sic exclamauit dixit
uere hic homo dī filius fuit [40]fu
erunt et mulieres ds longinquo
spectantes in quibus fuit maria
magdalene et maria iacobi mi
noris et iosetis mater et salome
[41]que sequebantur cum esse in
galilaea et ministrabant ei
et aliae multae que simul cum
eo ascenderunt hierosolyma
Fol. 39 b. [42]serum autem cum factum esset
cene pure sabbati [43]uenit ioses
ab arimathia diues decurio qui
fuit et ipse sperans regnum dī
ausus est et introiuit ad pila
tum et petit cadauer ih^{u} [44]pilatus
autem mirabatur si iam mor
tus esset et aduocato centu
rione interrogauit si iam mor
tuus esset [45]et cum cognouis
set donauit corpus iosef [46]ioses
autem empta palla deposuit
eum et inuoluit in palla et po
suit eum in monimento quot
fuit fossum in petra et uoluta Fol. 40.
uit lapidem ad osteum moni
menti [47]maria autem mag
dalene et maria iosetis uide
runt ubi positus est XVI. [1]et sabba
to exacto abierunt et adtule
runt aromata ut eum ungue
rent [2]et uenerunt prima sab
bati mane [3]dicentes quis nobis
reuoluet lapidem ab osteo [4]su
bito · autem ad horam tertiam
tenebrae diei factae sunt per
totum orbem terrae et des
cenderunt de caelis angeli
et surgent in claritate uiui dī Fol. 40 b.
simul ascenderunt cum eo
et continuo lux facta est
Tunc illae accesserunt ad mo
nimentum et uident reuo
lutum lapidem fuit enim
magnus nimis [5]et cum intro
introissent uiderunt iuue
nem in dextra sedentem in
dutum stolam albam et hebe
tes factae sunt [6]ille autem di
dit ad illas quit stupetis īh^{n} illū
crucifixum . . . . nazorae
um quaeritis surrexit . . . . . .

38. acutu *m.p.*, a susu *correxit m.* 2. 41. esse *m.p.*, esset *corr. m.* 2 *uel m.p.* 43. ipse sperans *MS.*, ipse esperans *Fleck.* XVI. 4. *ab* subito *ad* facta est *codex singularem lectionem ostendit cui nihil simile alias inuenitur. Debebat esse sic* 'Subito autem, ad horam tertiam diei, tenebrae factae sunt per totum orbem terrae, et descenderunt de caelis angeli, et surgent*es* in claritate uiui dei simul ascenderunt cum eo, et continuo lux facta est.' uiui dī *MS.*, uiuida *Fleck. et credit duas uel tres litteras erasas esse.* 6. didit *MS.*, dixit *Fleck.* illum *erasum est. Post* surrexit *Tisch. conicit* et ecce, *Fleck.* et eius: *quid fuerit nescio.*

Fol. 41. ecce locus illius ubi fuit positus · [7] Sed ite et dicite discipulis·et petro praecedo uos in galileam illic me uidebitis·sicut uobis dixi [8]illae au tem ċùṁ cum exirent a monumē to fugerunt·tenebat enim illas· tremor·et pauor·propter timorē [9]Omnia autem quaecumque prae cepta erant et qui cum puero erant breuiter exposuerunt posthaec et ipse hī[s] adparuit·et ab orientē· usque·usque in orientem · misit per illos·sanctam·et incorruptam·ha· salutis aeternae· amen ·

praedicationis

Fol. 41 b.

EUANGELIUM· CATA·
MARCUM· EXP·
INCIP· CATA MATTHEUM
FELICICITER

I. [1] Liber generalis fili dauid · fili Fol. 42.
abrahae ·
[2]abraham · genuit · isac isac ·
genuit· iacob·iacob· genuit· iudā
et fratres eius · [3]et iudas · genuit
fares · et fares genuit · efron
et efron genuit · aram [4]aram
genuit· aminnadab· et aminnadab·
genuit · nabassom · et nabassom
genuit · sarmon · [5]et sarmon
genuit · boes ·
ex pacham ·
et boes genuit· ob·tha· ex ru·th ·
et boethe · genuit iesse [6]et iesse
genuit · dauid · regem ·
et dauid genuit salomonem ex Fol. 42 b.
ea quae fuit · orsae
[7]et salamon · genuit · roboam
et roboam genuit · abiu
et abiu · genuit · asaf [8]et asaf
genuit · iosafat · et iosafat
genuit · ioram · et ioram · genuit
oziasn · [9]et ozias genuit · iothan ·
et iothas · genuit · achaos ·
et achas · genuit · ezecian · et
[10]ezecias genuit · manassem ·
et manassem · genuit · amos ·
et amos · genuit · ibossiam ·
[11]et iossias · genuit · iechoniam ·

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8. illae *m.p.*, illi *m.* 2. *Prius* cum *expunctum est a m.* 2 ? 9. *Confer codicem graecum Parisinum L et App.* I. *p.* 115 et ab orientē *MS.*; et *om. Fleck.* *Denique* ha *indicat uerbum subter scriptum* praedicationis : -dicationis *est in rasura.* *Quod prius fuit uidetur in* n *desiisse.* *Debebat esse* sanctam et incorruptam praedicationem salutis aeternae.

Fol. 41 B. *Lineae secunda et tertia rubricatae sunt et ornamenta partim rubro colore insignita.*

I. 4. Aminadab *bis Fleck.* 5. ob·tha· ex ru·th· *sic inepte interpungit MS.* 6. orsae *MS.*, Orsad *Fleck.* 7. Salomon *Fleck.* 8. *In* oziasn s *perlineata est forsan a m. p.* 9. Achaas *Fleck.* 10. 'Manassia (?)' *Fleck.* *In* ibossiam b *perlineata, forsan a m. p.* 11. Jeconiam *Fleck.*

Fol. 43. et fratres eius · usque in translati
onem babillonis ·
12 dechonias autem genuit selathiel
et selatiel · genuit · zorobabel ·
13 et · zorobabel · genuit · abiu ·
et abius · autem genuit · ellacim
et elacim genuit asor · 14 et zor
genuit · sadet · et sadet · genuit
achim · et achim · genuit eliuobth ·
15 et eliuth · genuit elezarum ·
et · elezar genuit · mattham ·
et matthas genuit · iacob ·
16 et · iacob · genuit · iosef · cui de
sponsata · uirgo ·
Fol. 43 b. maria genuit · hīn ✠
17 omnes itaque generationes · ab
abraham · neque ad dauit ·
genuiterationes · XIIII
et a daui · dicis · quae in transla
tionem · babylonis generatio
nes · XIIII · et a translationem
babylonis usque · in aduentum
hīs ✠ generationis XIIII ·
18 ✠ autem generatio sic fuit · cum
mater eius · maria desponsata
esset iosesf · priusquam cō
uenirent inuenta est in utero
habens de spiritu sancto · 19 iosef
autem uir eius cum esset iustus Fol. 44.
et nollet eam diuulgare uoluit
eam latenter · dimittere 20 et cum
haec cogitaret ecce angelus dōm
apparet ei in somnis dicens ·
iosef · soli · dauid · ne metueris
maxriam uxorem tuam quod
enim in illa natum fuerit · de
spiritu est sancto 21 pariet aute
filium et uocabis · nomen eius
hīs hic enim saluauit populum
suum · a pe . . . tis · eorum · 22 hoc au
tem totum factum · est ut imple
retur quod dictum est a dōmo
per profetam dicentem · 23 ecce
uirgo pregnas erit · et pariet fili Fol. 44 b.
um et uocabunt nomen eius · em
manuet quod est interpraeta
tum nobiscum · dī 24 et cum exsur
rexisset iosef a somno fecit sic
ut ei iusserat angelus dōm · et ad
sumpsit uxorem · 25 et perit filium
et uocauit nomen eius hīn ·
II. 1 Et cum hīs natus esset · in
bethlem
iudaeae · in diebus herodis · regis ·
ecce magii ab oriente uene
runt hierosolima 2 dicentes ·
ubi est qui natus est rex iudaeoī ·

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11. *In* translationem *punctum est super* l (*uel ut Tisch. legit* i) *sed nihil ultra correctum.* 12. dechonias *MS.*, iech. *Tisch.* 13. ellacim et elacim *MS.* 14. eliuobth *m.p.; corrector uoluit* eliuth, *Fleck.* Eliubth. 15. Mathan *Fleck.* 17. genuiterationes *m.p.; corrector uoluit* generationes. *Linea sequenti* a daui · dicis, etc. *MS. pro* a dauid usque in. *Deinde bis* transiationem *Fleck. ut Tisch. u.* 11. *Quippe multum inter se similitudinis habent* i *et* l *in hoc codice.* 18. *Post* esset *spatiolum, non rasura, quam uult Fleck. Idem* Iosesf *recte.* Iosef *Tisch. et certe* s *erasa uidetur.* 20. *In* somnis *prima* s *et* m *a m. 2 sunt et in rasura scriptae.* soli *m.p.* fili *corr. In* maxriam x *expuncta a m. p. et perlineata a m. 2, ut uidetur.* 21. *In* peccatis -cca- *deletum est.* 23. pregnas *MS.*, pregnans *Fleck.* Emmanuel *Fleck.* dī *MS., Fleck.* deus. 25. hīn *MS.*, Jhesus *Fleck.* II. 1. *In* magii *secunda* i *erasa est.*

Fol. 45. uidimus enim stellam eius in oriẽtẽ ha ·
3 set autem rex · herodes turbatus
est · et tota hierosolima cum eo
4 et conuocatis omnibus · sacerdo
tibus · et scribit plebis · quaesit ab
eis ubi · ☧ nascitur · 5 illi autem ·
dixerunt ei in bethleem iudaeae
sic enim scriptum est per profe
tam · 6 et tu bethleem · iudaeae nō
minima es in ducibus · iudaeae ·
ex te enim prodibit · ducator qui
recturus es · populum meum is
trael · 7 tunc herodes latenter
uocauit magos et exquisiuit ab eis ·

et uenimus adorare eum cum audis : hv

Fol. 45 b. tempus stellae quae apparuerat ·
8 et cum mitteret illos bethlem ·
dixit ite et quaerite diligenter
de puero · et cum inueneritis
autem · renuntiatae mihi ut
et ego ipse ueniens adirem il
lum · 9 illi autem ubi audierunt
regem abierunt · et ecce stella
quam uiderunt in oriente prae
ibat eos denique uenit et ste
tit super puerum 10 cum uidis
sent autem stellam gauisi sunt
gaudium magnum nimis 11 et cum
introissent domum uiderent
infantem cum mariam matre Fol. 46.
eius et prostrati adorauerunt
illum · et aperunt thensauros
suos · et optulerunt et dona ·
aurum et thus et murram · 12 et
responso moniti in somnis
non reuerti ad heroden per
aliam quam reuersi sunt in
regionem suam 13 et cum illi dis
cessissent · ecce angelus dōm
apparuit in somnis iosef dicens ·
ei sure et gadiume puerum et
matrem eius et fugit in aegip
tum et esto illic quodadusque ·
tibi dicam quaesiturus est enī Fol. 46 b.
erodes puerum ut eum perdat
14 ille autem exsurrexit et ad
sumpsit puerum et matrem
eius · nocte et secessit in aegyp
tum · 15 et fuit illic donec morere
tur herodes ha · quod dictum est
a domino profetam dicentem
ab aegypto uocauit filium me
um · 16 tunc herodes · cum uidis
set quoniam inlusus est magis
indignatus est nimis et misit in
terfecit omnes pueros qui fuer̄ ·
bethlem · et in omnibus finibus

ut adimpleretur hs ·

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2. ha *refert ad ultimam lineam paginae quae sequitur post* eius in orientem. *Haec uerba in rasura sunt, a m.* 2. *Fleck. in his male lapsus est.* 4. scribit *MS. pro* scribis. 5. *In* iudaeae -eae *a m.* 2 *est: m.p., ut uidetur,* iuda *cum punctu sequenti.* 6. istrael *MS.,* Isiriael *Fleck.* 8. quaerite *m.p.,* inquirite *m.* 2. adirem *m.p.,* adorem *m.* 3. 9. denique *debebat esse* donique *et sic uoluit corrector.* 11. uiderent *m.p.,* uiderunt *m.* 3. aperuerunt *m.* 2. et (*pro* ei) *deletum est.* 12. quam *m.p.,* uiam *recte m.* 2. 13. in *a m.* 2 *est: m.p. lapsu* hi. sure et gadiume *m.p., corrector* surge et adsume : *hoc etiam comprobauit m.* 3 *et confirmauit.* -sto illic *rescriptum est a m.* 2. *Prius litterae pauciores erant, sed non fuit* ibi. erodes *sic MS.* 15. ha *refert ad uerba* ut adimpleretur hs. *ad calcem paginae. Errat Fleck. Post* a domino *m.* 2 *add.* per. 16. a magis *corr. m.* 3.

Fol. 47. eius a bimatum et infra seeundū
tempus quot exquisierat a magis ·
17 tunc adimpletum est quod dictū
est per hieremiam profetam ·
dicentem 18 uox in rama audita
est ploratio et fletus · rachel pro
rantis filios suos · et noluit con
solari quia non sunt 19 cum au
tem mortuus esset herodes ec
ce angelus dōm apparuit in som
nis iosef · 20 dicens ei · exsurge et
adsume puerum · et matrem eius ·
et uade in terram isdrael · mortui
sunt enim · qui quaerebant animā ·
Fol. 47 b. pueri 21 ille autem ubi exsurrexit
adsumpsit puerum et abiit in
terram isdrael · 22 cum audisset
autem quia arcelaus regnat
in iudea pro herode patre suo
timuit illo ire monitus autē
per somnum secessit in partes ga
lilaeae · 23 et cum uenisset habi
tauit in ciuitatem quae dicitur
nazarein ut inpleretur quod
dictum est per profeta quia na
zaraeus uocabitur · III. 1 in illis dieb ·
aduenit iohannes baptiziator
praedicans in desertis iudaeae
2 et dicens penitemini atpropin Fol. 48.
quauit enim regnum caelorū
3 hic est enim qui dictus est per
eseiam profetam dicentem uox
clamantis in eremos parata ui
am dōm · 4 ipse autem iohannes
habuit · uestitum de pilis camel
li et zonam loream circa spinā
suam cibus autem illis · fuit lucus
tae et mel siluestre ·
5 Tunc conueniebant ad illum to
ta hierosolima · et tota iudaea · et
omnis regio iordanis · 6 et baptizi
abantur in iordane et eo confi ·
tentes peccata sua 7 cum uideret Fol. 48 b.
autem multos ex farisaeis et sad
duceis uenientes · at baptismū
suum dixit illis progeniens uipe
rarum quis ostendit uiperarum
uobis · fugere a futura ira 8 facite
itaq · fructum dignum · paeniten
tiae 9 et non · putaueritis intra uos
dicere patrem habemus abraham
dico autem uobis quia potens est dī
de lapidibus istis · excitare filios ·
abrahae · 10 iam autem saecuris ad ra
dicem · malorum posita est · om
nis igitur · arbor · non faciens fruc ·

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seeundum (*pro* secundum) *sine correctione est.* 17. Jeremiam *Fleck.* 18. plorantis *m.* 2. plorantes *Fleck.* 20. *MS.* uade, *Tisch.* abi. 22. somnum *MS.* dominum *Fleck.* *MS.* in ; *forsan corr. m. p.* III. 3. *In* eremos s *paene deleta est.* 4. luc- *in* lucustae *et* siluestre *rescripsit m.* 2. 7. progeniens *MS.*, progenies *Fleck.* 8. dignum *om. Fleck.* 9. *In* intra in- *est a m.* 2, *in rasura.* dī *pro* dš *MS.*

Signatura, quae dicitur, xxxviii ad calcem paginae fuit a manu dextra. Uide numeros in pagina, quae nunc est, aduersa, quasi in imagine redditos.

[*Folium perditum est a iii.* 10 *ad iv.* 2, *primum sc. quaternionis vii ut liber nunc est, sed xxxix ut olim fuit.*]

abolo [2]et cum ieiunasset · qua **Fol. 49.**
draginta diebus et quadragin
ta noctibus · postea esuriit · [3]et
accessit ad illum ille qui temptat
et dixit si filius dī es ut lapides is
ti panes fiant · [4]ille autem res ·
pondens · dixit · scriptum est nō
in pane solo uiuit homo [5]tunc
adsumpsit illum · diabolus in ci
uitatem sanctam et statuit il
lum super · fastigium templi [6]et
dicit illis filius dī es · mitte te de ·
orsum scriptum est enim quia
angelis suis mandauid de te ut su ·
per manus te tollant ne forte of **Fol. 49 b.**
fendat ad lapidem tuum [7]dixit
illi hīs iterum scriptum est non
temptabis dōm dm̄ tuum · [8]iterī ·
adsumpsit illum diabolus · in mō
tem altum nimis et ostendit illi ·
omnia regna huius mundi et cla
ritatem illorum [9]et dixit illi haec
omnia tibi dabo si prostratus a
doraueris me ·
[10]Tunc dicit illis hīs uade satanas · scrip
tum est dōm · dm̄ · tuum adorabis ·
et illi soli seruies · [11]tunc disces
sit diabolus · et ecce angeli ac

IV. 6. s *deleta est in* illis. 10. *In* illis s *uidetur deleta; sed per totam paene paginam atramentum periit.*

Fol. 50. cesserunt · et ministrabant ei ·
[12]cum audisset autem quia tra
ditus est iohannes · secessit
in galilaeam [13]et relicta naza
ra uenit et habitauit capharna
um maritimam in finibus · za
bylon et nephthalim [14]ut inplere
tur quod dictum est per eseiam
profetam dicentem [15]paterra za
bulon et terra nephthalim uia m
aris trans iordanen · galilaea
gentium [16]pleps sedens in tene
bris uidit lumen magnum qui se
debant in umbra mortis lumen ·
Fol. 50 b. hortum est eis · [17]exinde enim
coepit hī[s] praedicare et dicerem
quia adpropinquauit regnum
caelorum · [18]cum praeteriret
autem iusta mare galilaeae ui
dit duos fratres simonem qui
dicitur petrus et andreanm
fratrem eius mittentem reti
am · in mare fuerunt enim pis
catores [19]et dicit illis uenite
post me et · faciam uos ut sitis pis
catores hominum [20]et conti
nuo relictis retibus secuti sunt
eum · [21]et progressus inde ·
uidet alios duos fratres · iacobū Fol. 51.
Zebdei et iohannen fratrem ei
ius in naui cum zebdeo patre suo
componentes retia sua · et uoca
uit illos [22]illi autem remiserunt
nauem et patrem et secuti sunt
eum [23]et circuibat totam galilae
dicens docens in sinagogis eo
rum et praedicans euangeliū
regni et curans omnem uale
tudinem et omnem imbecillita
tem·in populo·[24]et abit opinio eius·
in totam syriam et optulerunt
illi omnes · male habentes uariis ·
languoribus et cruciatibus et de Fol. 51 b.
moniacos et paralyticos [25]et secuti
sunt eum populu multi a galilea
et decapioli et hierosolimis · et iu
daea · et trans iordaneaėn ·
V. [1]cum uidisset autem populum as
cendit in montem · et cum con
sedisset accesserunt ad eum ·
discentes eius · [2]et aperuit os suū
et docebat illos dicens ·
[3]Baeati pauperes spiritu quoni
am ipsorum est regnum caelo
rum [5]baeti mites qui ipsi heredi
tabunt terram · [4]beati plangē

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18. *In* andreanm n *perlineata est a m.p. uel m.* 2. mittentes *recte uoluit m.* 2. piscatores *MS.*, pescatores *Fleck.* 21. Zebdei *et mox* zebdeo *MS.*: Zebedei *et* Zebedeo *Fleck.* 23. totam *om. Fleck.* galilae *non expletum est.* 25. populu *m.p.* populi *corr. m.* 2 *uel m.p.* iordanen *uoluit corrector, expunctis* a *et* e. V. 3. Beati *m.* 2. *sed u.* 4 *nihil correxit.* 4. quia *m.* 2 *uel m.p.* 5. *m.p. forsan* baeti. *Deinde* plangē|tes *MS.*, sunt. angentes *Fleck.*

Fol. 52. tes quia ipsi consolabuntur · [6]bae
ati sitientes et esurientes · iustiti
am quia ipsi saturabuntur · [7]baea
ti misericordes · quia ipsi miseri
cordiam · insequitur ·
[8]Baeti mundi corde quoniam ipsi
dōm · uidebunt ·
[9]Baeati patifici quoniam ipsi fili dī
uocabuntur ·
[10]Baeati qui persecutione passi sunt
causa iustitiae quoniam ipsorū
est regnum caelorum ·
[11]Beati eritis cum persecuti uos fue
rint et maledixerint et dixerint ·
Fol. 52 b. aduersus uos omne nequam
propter · iustitiam · [12]gaudete et
exultate quoniam merces ues
tra multa est in caelo sic enim
persecuti .sunt profetas qui an
te uos fuerunt · fratres eorum ·
[13]Uos estis sal terrae si autem sal
infatuatum fuerit in quo falli
etur terra ad nihil ualet nisi pro
ici foras et conculcari ab homi
nibus [14]uos estis lumen mun
di non potest ciuitas abscondi
super montem constituta [15]ne
quae accendunt lucernam · et
ponunt eam sub modio set super Fol. 53.
candelabrum et lucet omnibus
eis · qui in domo sunt · [16]sic luceat lu
men uestrum coram hominib ·
ut uideant bona opera uestra ·
et clarificent patrem uestrem
uestrum qui in caelis est · [17]noli
te putare quoniam · ueni solue
re legem · aut profetas · non ueni
dissoluere set inplere [18]amen
enim dico uobis · quoadusque
transeat caelum etterra · loca
unum · aut unus apex · non trans
sibit a lege quoadusque omnia fiant ·
[19]qui ergo soluerit unum · ex man Fol. 53 b.
datis istis minimis et sic docue
rit homines minimus uocabitur
in regno caelorum qui autem
fecerit et sic docuerit magnus ·
magnus uocatur in regno cae
lorum · [20]dico enim uobis quoni
am si non abundauerit iustitia
nequae plus quam scribarum
et farisaeorum non introibitis
in regnum caelorum [21]audistis
quoniam dictum est antiquis ñ
occides · qui autem occiderit
reus erit in iudicio · [22]ego autē

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6. *Hic ut* 7, 9, 10 *codex habet* baeati: *Fleck.* Beati. 8. *Nihil correctum est; sed uers.* 11 *uoluit, ut uidetur, m. p. mutare* Beati *in* Baeati. 16. uestrum *m.* 2 *ad finem lineae sed proximum uerbum non deleuit.* 20. *Fleck.* dico *recte. Tisch.* dixi. *Pro* nequae *correxit m.* 3 uestra. *Fleck.* '*negiae* n (v) esiae (*sic*).' 21. ñ = non; *Fleck.* ne.

Fol. 54. dico uobis · quia omnis qui pasci
tur fratri suo sine causa reus eri ·
in iudicio qui autem dixerit fra
tri suo ʳaca reus erit consilio ·
qui autem dixerit fatoe reus
erit in gehenna ignis · [23]si ergo
optuleris munus tuum ad altare
et illic commemoratus fueris ·
quia frater tuus · habet aliquit
aduersus te [24]relinque illic mu
nus tuum ante altare et ua
de prius · reconciliare fratri tu ·
et tunc ueni offer munus tuum ·
[25]esto beniuolus aduersario tuo
Fol. 54 b. cito dum es in uia cum eo ne for
te te tradat aduersarius iudici ·
et iudex ministro et in carcarē ·
mittaris · [26]amen dico tibi non
exibit inde donique reddas no
bissimum quadrantem · [27]aui
distis quoniam dictum est · non
moechaberis · [28]ego autem dico
uobis · quia omnis qui uidet muli
erem · ad concupiscendum ean
sam moechatus est · eam in cor
de tuo · [29]si autem oculos tuos
dexter scandaliziat te · exime
illum · et abrode apste exredist
tibi ut sicreat unum · membris tu Fol. 55.
is et non tutum corpus tuum in
gehenna · [30]et si dextera tua scā
daliziat te abscide illam et abi
ice alique expedit tibi ut pereat
uinum ex membris tuis et nō
ᵗᵒᵗum corpus tuum in gehen
na · [31]dictum est autem quicū
que dimiserit uxorem suam
det illi repudium · [32]ego putem
dico uobis quicumque dimise
rit uxorem suam · praeter cau
sam fornicationis facit uxor
rem cȧp̣i mechari [33]iterum audis · · ·
quoniam hictum est non per Fol. 55 b.
iurabis reddis autem dōmº · ius
iurandum tum [34]ego autem dico
uobis non iurare in totum ne
que in caelum quoniam thro
nus dī est [35]neque in terram quo
niam subpedaneum est pedum
eius neque in hierosolima quo
niam ciuitast magni regis · [36]neq ·
in capite iuraueris · quoniam non po
tes facere capillum unum albū
aut nigrum · [37]sit autem sermo ·
uester · est · est · non · non · quod
autem amplius hoc a malo · est ·

22. pasci|tur *MS.*, irascitur *corr. m.* 3, iascitur *Fleck.* *In* raca r *rescripta est a m.* 3, *fuit forsan* paca. 24. ueni offer *m.p.*, *sed* -ffer *est in rasura.* *m.* 3 *superscripsit* -es, *ut esset* uenies (*uel* ueniens) offer. 27. aui|distis *m.p.*, *sed* i *deleta est.* 28. *m.p.* ean *et* sam; *m.* 2 *correxit* eam iam *ad finem uersus.* suo *corr. m.* 3. 29. exredist *debebat esse* expedit, *sed* s *tantum perlineata est.* *Quae sequuntur legi debebant fere sic* ut pereat unum ex membris tuis et non totum corpus tuum eat in g.: *sed nil nisi* totum *correxit m.* 2. 30. uinum *m.p.*, unum *m.* 2. *Deinde in* totum tot- *a m.* 2 *est, scriptum in rasura.* *Totum uersum* 30 *om. Fleck.* 32. putem *m.p.*, autem *corr. m.* 3. *In* capi *expunctio a m.* 2 *est nisi forte a m.p.* 33. hictum *MS.*, dictum *Fleck.* reddis *m.p.*, *m.* 3 *corr.* reddes. *Linea sequenti* tum *pro* tuum *est.* 35. *In* eius, -ius *est a m.* 2 *in rasura.* *Pro* in *quod sequitur habet m.* 3 per. *Fleck.* ciuitas; *sed* ciuitast = ciuitas est. *Post* regis *add.* est *m.* 3. 36. *Post* capite *add.* tuo *m.* 2 *uel forsan* 1: *Fleck. in textu ponit.* 37. *Ad calcem paginae, lineola est super* est.

Fol. 56. [38] audistis quia dictum est oculus · pro oculo dentem pro dentem · [39] ego autem dico uobis · non resiste re aduersus nequam · nequam set qui te expalmauerit in maxillam tuam · conuerte illi et aterram · [40] et ei qui uult te tuum iudicium ex periri et tunicam tuam auferre dimitte illi et uestimentum · [41] et qui angariauerit te mille passus · uade cum eo athuc · alia duo · [42] om ni poscenti te da · et ab eo qui uolu erit mutuari ne auersatus fueris · [43] Audistis quia dictum est diliges proximū

Fol. 56 b. ubi et odibis inimicum tibi · [44] ego autem dico uobis · diligite inimicos uestros · et orate pro eis qui uos per secuntur · [45] ut sitis fili patris uestri · qui in caelis quoniam solem suū oriri facit super malos et boq̇ùnos · et fuit super iuseos · et iniustos [46] si enim dilexeritis eos qui uos diligunt quam mercedem habebitis · non ne et publicani sic faciunt · [48] eritis itaq · uos · perfecti quomodo pater uester qui in caelis perfectus est VI. [1] obseruate non facere elemosinā uestram coram hominibus ut ui deamini ab eis si quo minus mer Fol. 57. cedem non habetis aput patrem uestrum · qui in caelis · [2] cum factis igitur · elemosinam noli bucina re ante te quomodo hypocritae faciunt in uicis et synagogis · ut clarificentur ab hominibus · amen dico uobis · consecuti · sunt mercedem suam [3] te autē facientem elemosinam nesciat sinistra tua · [ha] [4] ut sic elemosina tua in abscondito et pater tuus qui ui det in abscondito reddet tibi [5] et cum adoras · non erit sicut hypo- critae

quid faciat dextra tua · hv ·

quoniam amant stare in sinago Fol. 57 b. gis et angulis plathearum et stan tes adorant ut uideantur homi nibus · amen dico uobis consecu ti sunt mercedem suam [6] uos autē cum adoraueritis introite cubicu lum uestrum · et cludentes oste um adorate patrem uestrum in absconsodito et pater uester qui uidet in abscondito reddet uobis · [7] cum adoratis autem nolite multiloqui esse sicut ethi nici arbitrantur enim quia in mul tiloquio suo exaudientur · [8] no

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39. aterram *m. p.*, alteram *corr. m.* 2. 40. tuum *debet esse* tecum. 42. ab eo *om. Fleck.* 43. *ex* ubi *effecit* tibi *m.* 3. 45. *Post* caelis *add.* est (*ut supra u.* 35) *m.* 3. *In* boqunos -qu- *et expunctum et perlineatum est.* pluit *Fleck. pro* fuit, *sed* super iuseos *cum codice edit.* VI. 1. habebitis *m.* 2. *Post* caelis *add.* est *m.* 3 *ut supra.* 2. quomodo *MS.*, quando *Fleck.* 3. ha. *refert ad* hu. *quod infra scriptum est a m. p. uel* 2. 5. ad- *in* adoras *deletum est, et* o *a m.* 3 *pro* d ? (*non pro* n *ut uult Tisch.*) *uel simpliciter rescripta.* 6. ad- *erasum est ut sit* oraueritis. *In* absconsodito -so- *perlineatum est forsan a m. p. In apographo, ut uidetur, m. p. habuit* absconso *et corrector uoluit* abscondito. 7. ethinici *MS.*, ethnici *Fleck.*

Fol. 58. lite ergo simulare illis scit enim
pater uester uester · quit uobis ne
cessarium sit priusquam poscatis
illum · [9] Sic itaq · uos adorate ·
Pater noster qui · · · in caelis sanc
tificetur nomen tuum · [10] ueniad
regnum tuum · fiat uoluntas tua ·
in caelo et in terra · [11] panem nos
trum cottidianum da nobis · ho
die [12] et remitte nobis · debita nos
tra · sicut et nos remittimus · de
bitoribus nostris · [13] et ne passus
fueris induci nos in temptationē
set libera nos a malo quoniam est ·
Fol. 58 b. tibi uirtus in saecula saeculorū
[14] Si enim remiseritis hominibus ·
de
licta ipsorum remittet uobis et
pater uester qui in caelis [15] si au
tem non remiseritis · hominibus
neque pater uester · remittet
uobis · uestra delicta · [16] cum au
tem ieiunaueritis · nolite esse
sicut · ut hypocrite tristes · exter
minant enim faciem suam ut
appareant hominibus · ieiunā
tes · amen dico uobis conse
cuti consecuti sunt mercedem
suam · [17] uos autem ieiunantes
unguitae capita uestra et faciem Fol. 59.
lauate [18] ut non uideamini eiunā
tes hominibus · set patri uestro
qui in abicondito est et pater ues
ter qui uidet in abscondito red
det uobis palam · [19] nolite uobis cō
dere thensauros · super terrā
ubi tinia et comestura extermi
nant · et ubi fures effodiunt et
furantur [20] thensaurizate au
tem uobis · thensauros in caelo
ubi neque tinia neque comestu
ra exterminat et ubi fures non
effodiunt [21] ubi non fuerit ubi thē
Saurus tuus · illic erit et cor tuū Fol. 59 b.
[22] lucerna corrupta est oculus tuus ·
si ergo oculus tuus simplex fuerit
totum corpus tuum lucidum erit
[23] si uero oculus tuus nequam fue
rit titum corruptum tenebrosū
erit si ergo lumen quod in te est te
nebrosum · fuerit tenebrae quā
tae · [24] ne potest duobus dominis
seruire aut enim unum · odiit
et alterum diliget aut alterum
sust sustinebit · · et alterum con
tempnet · non potestis dōm ·
seruire et mamonae · [25] propte

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9. ad- *in* adorate *erasum est.* *Tisch. conicit* hic *post* qui *erasum esse et uerisimile uidetur.* *Fleck. perperam* es. *Post* caelis *add.* est *m.* 3. 13. *Ante* -a *finalem uerbi* saecula *m. p. incepit* g *scribere, sed ipsa perlineauit.* 14. *Post* caelis *add.* est *m.* 3 *ut supra.* 16. hyrocrite *primo fuit.* 18. *Sic MS., non* ieiunantes. *Deinde* abicondito *m. p., sed m.* 2 *corr.* s *pro* i. 21. non *deletum est et* ubi *post* fuerit. *Debebat esse* ubi enim fuerit. 23. titum corruptum *m. p., m.* 2 *corr.* totum corpus tum (*sc.* tuum, *cf. supra* V. 33). 24. ne *m. p., m.* 2 *corr.* nemo. odiit *m. p.,* odiet *m.* 2. *Ad initium lineae* sust *erasum est.*

Fol. 80. tea dico uobis ne solliciti sitis in
anima uestra · quid edatis aut cor
pori quit induatis · nonne a
nima plus est quam esca · et corpus
indumentum. [26] intuemini uola
tilia caeli quoniam non seminant
... neque metunt neq · colligunt
in horrea · et pater uester cae
lestis alit illa · non ergo uos plu
rimum distatis ab eis · [27] quis autē
uestrum potest adicere ad aeta
tem suam cubitum unum [28] de ues
tim sollicti estis intuemini lilia
agri quemodo crescunt non la
Fol. 80 b. borant neque neunt · [29] dico au
tem uobis quiante salomon in
omni claritate sua ita amictus
est quomo unum ex his · [30] si er
go faenum agri quod est hodie et
crastino clibanum mittitur di
sic circumtegit quanto magis ·
uos modice fidei · [31] nolite itaq ·
cogitare dicentes quid edemus ·
aut quit bibemus aut quit ues
tiemur · [32] haec enim nationes
quaerunt scit enim pater uester
uester quoniam horum omni
um indigetis · [33] quaerite primo ·
regnum et iustitiam ei et omnia Fol. 81.
haec apponentur uobis · [34] nolite
ergo · cogitare in crastinum cras
tinus enim ipse cogitabit sibi suf
ficit diei malitia sua VII. [1] nolite
[iudi
care ne iudicemini · [2] quicumque
enim iudicio iudicaueritis iudi
camini · et in qua mensura men
si fueritis · metietur uobis · [3] quid
autem uides stipulam in ocu
lo fratris tui trabem autem
in oculo tuo non intellegis · [4] quo
modo dicis fratri tuo sine eicia
tam stipulam de oculo tuo et ·
ecce trabes in oculo tuo est · [5] hy Fol. 81 b.
pocrita expellere primo trabē
de oculo tuo et tunc uidebis eice
re stipulam de oculo fratris tui
[6] Ne dederitis · sanctum canibus ·
neque neque miseritis marga
ritas uestras · ante porcos · ne for
te inculcent eas pedibus · suis et
conuersi elidant uos ·
[7] Petite et dabitur uobis · quaerite et
inuenietis · pulsate et aperietur
uobis · [8] omnis enim qui petit acci
pit et qui quaerit inuenit et pul
santi aperietur [9] aut quis est ex

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25. [illegible] Flech. [illegible] 26. [illegible] 28. quemodo m. p., [illegible] 30. [illegible] 31. [illegible] 32. [illegible] 33. [illegible] Flech. VII. 2. [illegible] 3. [illegible] Flech. 4. [illegible] Flech. 5. [illegible] Flech. 6. [illegible] 8. [illegible] Flech.

Fol. 62. uobis · homo quem si petierit fi
lius eius panem lapidem porrigat
illi [10] aut si piscem posttulauerit ·
serpentem illi porrigat · [11] si ergo
uos cum sitis nequam scitis bona
data · dare filis uestris · dabit bo
na poscentibus eum omnia ·
[12] omnia ergo quaecumque uolu
eritis ut fiant uobis homines
bona ita et uos facite illis · haec
est enim lex et profetas · [13] introi
te per angustam portam ·
O · quia data et spatiosa uia
est · quae
ducit ad interitum et multi sunt ·
Fol. 62 b. qui ineant per eam [14] quae angus
ta et arta uia est quae ducit ad
uitam · et pauci sunt qui eam in
ueniunt [15] caute ab seculo
profetis · qui ueniunt ad uos ·
uestitum tum intrisecus autē
sunt lupi rapaces · [16] ex fructibus
eorum cognoscitis eos · numquit
colligunt de spinis suis aut de tri
bus ficus [17] sic arbor omnis bonas
bonis fructis facet · mala autē
arbor · malos fructus facit [18] nō
potest arbor bona malos fructus face
re queque arbor mala bonaos fruc
tus facere [19] omnis arbor non facit Fol. 63.
ne fructum bonum excedetur ·
et in igne mittitur · [20] ergo de fructi
bus eorum adgnoscitis eos · [21] nō
omnis qui mihi dicit · dōm^{e} dōm^{e}
introiuit in regnum caelorum
set · ii · qui facit uoluntatem ·
patris mei quo in caelis ipse intro
uit in regnum caelorum [22] mul
tu mihi dicent in illa die dōm^{e} dōm^{e}
nonne tuo nomine profeta
uimus et nomine tuo demonia
exclusimus et tuo nomine uir
tutis magnas fecimus · [23] et tunc
dicam illis · numquam uos cogno Fol. 63 b.
ui recidite a me quisperamini inin
quitatem ·
[24] Omnis qui audit uerba mea · et fe
cit ea simulabo illum uiro sapien
ti qui aedificauit domum suam ·
super petram [25] descendit pluuia ad
uenerunt flumina · uenerunt
uenit et inpegerunt in domum
illam et non cecidit fundata enim
fuit super petram · [26] et omnis qui au
dit uerba mea et non facit ea simu
labo illi uiro stulto qui aedificauit
domum suam super harenam ·

x[L]

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10. postulauerit *Fleck.* 13. O *erasa est; om. Fleck.* *Postea* lata *pro* data *m.* 3. introeant *m.* 2. 15. cauete *m.* 2, *et* ab seculo *perlineato et ultimis litteris erasis et deletis superscripsit* seudo. ouium *m.* 2 *pro* tum. 16. tribus *m. p.*, triblis *ut uidetur m.* 2. 17. *m.* 2 *corr.* faciet. *Fleck.* bonis fructus faciet. 18. bona malos *scripsit m.* 2. bona *def. a m. p.* queque *m. p.*, neque *corrector; Deinde* a *in* bonaos *bis perlineata est.* 19. faciens *m.* 2 *et delet* ne *lineae seq.* ignem *Fleck.* 21. ii *MS., debebat esse* is. qui *m.* 2. 22. uirtutes *corr. m,* 2. 23. s *deleta est sed* o *non addita.* -in *ad finem lineae paene erasum est. Fleck.* qui operamini iniquitatem. 25. uenit *pro* uenti *MS.* 26. illū *m.* 2.

Fol. 64. [27] descendit pluuia aduenerunt
flumina · uenerunt uenti et in
pegerunt in domum illam · et cor
ruit et facta est ruina eius mag
na · [28] et factum est cum · con
sumasset hīˢ sermones istos
admirabantur populi doctrinā
eius · [29] fuit enim · dicens illos qua
si potestatem habens non qua
si farisaei et scribae eorum · VIII. [1] et
descendentem de montem sae
cuti sunt eum populi multi [2] et ec
ce lebrosus introiuit adorans
eum et dicens dōmᵉ si uolueris ·
Fol. 64 b. potes me emundare [3] et extendit
manum et tetigit eum dicens ·
emundare · et continuo emū
data esŭńt lebra eius [4] et dixit illi
hsˢ uide ne cui dixeris set uade et
demonstra tae sacerdoti · et of
fer donum quod iussit moses in
testimonium eis . [5] posthaec au
tem accessit ad eum quidam cē
turio obsecrans eum [6] ei dicens
puer meus · iacet domu mea pa
ralyticus grauiter · poenas dans ·
[7] dicit illi ego ueniam et turabo
illum · [8] respondit illi centurio
et dixit dōmᵉ non sum idoneus Fol. 65.
ut tectum meum introeas set
tantum dic uerbi et curabitur ·
[9] nam et ego homo sum sub potes
tate constitutus habens sub ·
me milites et dico huic uade et
uadit et ali ueni · et uenit et ser
uo meo fac hoc et facit · [10] cum au
tem disset autem hīˢ admiratus
est et dixit eis qui se sequeban
tur in nullo tantam fidem · in
ueni in isdrahel · [11] dicit autem
uobis quoniam multi ali ab ori
ente et occidente uenient et re ·
cumbent cum abraham et isac Fol. 65 b.
et iacob · in regnum caelorum [12] fili
autem regni exient in tenebras
exteriores illic erit oratio et
stridᵒʳ dentium · [13] et dixit hīˢ ad
centurionem uade · sicut cre
didisti fiat tibi · et curatus est pu
er in illa hora · [14] et cum uenisset
hīˢ in domum petri uidit socrum
eius iacentem febricitantem
[15] et tetigit manum eius · et dimi
sit eam febris · et surrexit et mi
nistrauit illi · C
[16] Cum serum autem factum esset

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29. docens *m.* 2. VIII. 1. *Om. Fleck.* de montem *et* eum populi multi. 2. mundare *Fleck.* 3. *Corrector uoluit* est. 6. et dicens *Fleck.* 7. curabo *Fleck.* 8. et tantum *Fleck.* uerbo *corr. ut uidetur m.* 2. 10. -tem *erasum est, ut sit* audisset. 12. ploratio *m.* 2, *et scripsit* -or *in* stridor.

Fol. 66. Opluterunt illi demoniacos ·
multos et expellebat illa uerbo ·
et omnes qui malãe habebant cu
rabat [17] ut inpleretur · quod dictũ
est per eseiam profetam dicen
tem ipse infirmitates nostras
accipit et languores · portauit
[18] Cum uidisset autem hĩs quia turbae
multae circa eum sunt · uisse ire
trans mare [19] et accessit unus
ex turbas et dixit illi magister
sequar te quocumque ieris ·
[20] Dicit illi · hĩs uolpes cubicula hab ·
bent · et uolatilia caeaeli deuorsoria ·
Fol. 66 b. filius autem hominis · non ha
bet ubi caput inclinet [21] alius
autem ex isgentibus eius · di
xit dõm[e] · permitte mihi primũ
ire et sepelire patrem meum ·
[22] dicit illi · sequere me et remit
te mortuos · sepelire mortu
os suos · [23] et cum ascendisset
nauem secuti sunt eum disci
puli eius [24] et ecce motus magnus
factus est in mari · ita ut na
uis tegeretur · fluctibus · ipse
autem dormiebat [25] et [accese]runt
runt et excitauerunt eum di
centes · dõm[e] · salua nos · peri Fol. 67.
mus · [26] et dixit illis · quam timidi ·
haestis · pusille fid . . [ha] tunc expor
rexit et corripuit et mare et
facta est malacia magna · [27] homi
nes autem admirati sunt di
centes quantus hic est quod
et mare et uenti obaudientes ·
[28] et cum uenisset trans mare
in regionem gerasinorum ·
occurrerunt illi duo demo
nia et de monumentis exeu
tes · seue nimus ita ut non pos
set quisquam transsire per illã ·
uiam · [29] et ecce clamauerunt di Fol. 67 b.
centes quit nobis et tibi fili dĩ ii
quid huc uenisti ante tempus
punire nos [30] fuit autem longe
ab eis grex porcorum multorũ
pascentium [31] daemones autem
obsecrabant eum dicentes · si ex
pellis nos mitte nos in gregem por
corum [32] illi autem dixit illis · ite
illi autem · cum exissent abierunt
in porcos et ecce impetum fecit
totus grex per praeceps · in mare
et mortui sunt in aquis [33] illi au
tem qui pascebant fugarunt et

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16. male *uoluit corrector.* 18. -e *in* uisse *erasa est: corrector uoluit* iussit *sed non perfecit.* 20. b *expuncta est ut sit* habent. -ae- *perlineatum est.* 21. discentibus *corr. m. 2.* dicit *Fleck.* 25. accese- *a m. 2 est.* -runt *erasum est.* 26. fidei *correxit m. 2 et annotauit* ha *et ad calcem paginae* tunc exporrexit hs, *cum in textu* tunc expor- *paene erasum esset.* 28. demoniaci *m. 2.* 29. *MS.* ii *uel simile aliquid: Fleck.* it (?): *Tisch.* n. *Debebat esse* num-quid (*non ut Tisch.* numquit). 32. *Ad initium* illi *m.p.*, ille *m. 2.*

Fol. 68. abierunt in ciuitatem et nun
tiauerunt omnia et de his qui
daemonizati erant [34] et ecce to
ta ciuitas · exiuit in obuiam illi ·
et cum uidissent eum obsecra
uerunt ut se transferret a fini
bus eorum · IX. [1] et eum ascendis
set nauem transfetauit et ue
nit in ciuitatem suam [2] et ecce op
tulerunt illi paralyticum super
lectum iacentem et cum uidisset
hīs fidem illorum dixit paralytico
bone animo esto filiole remittun
tur tibi peccata · [3] et ecce quidam ex ·
Fol. 68 b. scribis aput se ipsi dixerunt hic
blasmat [4] et cum uidisset hīs co
gitationes eorum dixit quare
cogitatis nequam in cordibus
uestris · [5] quid est enim facili
us dicere · remittuntur peccata
tua · aut dicere surge et ambula
[6] ut uideatis autem quoniam po
testatem habet · filius hominis
in terra dimitte peccata · tunc
dicit paralytico · surge et tolle ·
lectum tuum · et uade in domum
tuam · [7] et surrexit et abit in domū
suam [8] et cum uidissent turbe ti
muerunt · et clarificauerunt dm̄ Fol. 69.
qui tantam potestatem dedit ho
minibus · [9] et cum transisset
inde hīs uidit hominem seden
tem in teloneo qui mattheus
uocabatur · et dicit illi sequere
me et surrexit et secutus est eū
[10] et factum est cum recumbe
ret in domum et ecce multi pu
blicani et peccatores adueniē
tes recumbebant cum hīm et dis
cipulis eius · [11] quod cum uidissent
farisaei dixerunt discipuli eius ·
quare cum publicanis et peccatorib ·
sedes · [12] hīs autem cum audissit di Fol. 69 b.
xit non est · opus sanis medicus ·
set male habentibus · [13] ite autem
et dicite quit sit misericordiam
uolo et non sacrificium · non
enim iustos uocari set pecca
tores · [14] tunc accedunt ad eum
discipuli iohannis dicentes qua
re nos et farisaei ieiunamus · mul
tum · discipuli autem tui non ie
iunant ·
[15] Et dixit illi hīs numquit possunt
possunt fili sponsi lugere quam
diu cum eis est sponsus · uenient .

IX. 9. Matheus *Fleck.* 10. cum recumbe|ret *m. p.*; cum ipse recū|beret *uoluit m.* 2, *sed* 'recum- *lapsu non deleuit; itaque Fleck.* 'cum recum ipse recumberet (*sic*).' 11. Pharisaei *Fleck.* 'sedes - - (*sic*)' *Fleck. est uero litura ex pagina aduersa.* 13. et *erasum est, sed* dicite (*i.e.* discite) *sine correctione est.* ueni *add. m.* 2 *et corr.* uocare. *Fleck.* 'enim ueni ut 'iustos uocare.' set *MS.*, et *Tisch.* 15. possunt *sec. loco erasum.* uenient *erasum uidetur.*

Fol. 70. autem · · · · · · dies quando au
feretur · ab eis sponsus · et tunc
ieiunabunt [16] nemo autem inicit
commissuram panni rudis in
uestimentum uetus · tollit enī
plenitudinem eius a uestimen
to et peior · scissura efficitur ·
[17] neque mittunt uinum noum
in utres ueteres · si quo minus
rumpit uinum utres · et uinum
perit et utres mittunt autē
uinum nouum in utres nouos
et utraque seruantur · [18] haec
cum loqueretur · ad eos ecce ·
Fol. 70 b. quidam princeps uenitens · ado
rabant illum dicens filiam me
a modo mortua est · set ueni
et inpone manum suam super
eam et uiuet · [19] et surrexit et se
cutus est eum hīs et disçipuli eius ·
[20] et ecce mulier sanguinis fluxū
habens annos · XII · accessit re
tro et tetigit uestimentum eius
[21] dicebat enim ad se ipsam · et teti
gero tantum uestimentum eius ·
saluabor · [22] ille autem uniuer
sus cum uidisset eam dixit · fide fi
lia · fidest tua te saluauit · et sana
ta est mulier ab illa hora · Fol. 71.
[23] Et cum uenisset hīs in domum prin
cipis et uidisset symphoniachos ·
et turbas tumultuantes · [24] dixit
discedite non enim mortua est
puella set dormit · et inride
bant eum · [25] et cum expulsa es
set turba uenit et tenuit manū
eius · et surrexit puella [26] et exiuit
fama ista in totam terram illam ·
[27] Et cum praeteriret inde hīs secuti
sunt duo caeci ėàṁ clamantes ·
miserere nostri fili dauid · [28] et ue
nit in domum et accesserunt ad
illum caeci et dixit illis hīs · creditis Fol. 71 b.
quia possim hoc facere dicunt
illi · ita dōme · [29] tunc · tetigit oculos
eorum dicens secundum fidem
uestram · fiat uobis · [30] et aperti sunt
oculi eorum · et comminatus est
eis hīs dicens · uidete nemo sciat ·
[31] illi autem exierunt et diffama
uerunt illum in tota terra illa ·
[32] Cum exissent autem illi ecce optu
lerunt ei homem mutum dae
moniacum · [33] et cum exclusum es
set daemonium locutus est mo
ses et admiratae sunt turbae di

[XLI]

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16. injicit *Fleck.* 17. nouum *Fleck.* 18. ueniens *uoluit corrector, expuncta* t. tuam *corr. m.* 2. uenit *ut uidetur m. p.*, uiuet *corrector.* 20. annis *m.* 2 *et Fleck.* 21. -or *in* saluabor *a m.* 2 *est.* 22. uniuersus *m. p.*, conuersus *m.* 2 *et Fleck.* fidest *m.* 2: *quid fuit prius non liquet.* 25. su- *rescriptum est a m.* 2. po-, *ut uidetur, fuerat.* 27. *Forsan corrector uoluit* eum, *sed expunxit solum.* 28. possum *Fleck.* 32. ho- *et* -m *finalis a manu* 2 *sunt.*

Fol. 72. centes · numquamne sic appa
ruit in isdrael · [35] et circuibat
hīs ciuitates omnes se castella ·
docens in sinagogis eorum et
praedicans euangelium reg
ni et curans omnem ualetudi
nem · et omnem imbecillitatē
[36] cum uidisset autem turbas ·
commotus est propter eos · quo
niam fuiterunt uexati et abiecti
ei quaestiones non habentes pas
torem ·
[37] Tunc dixit discipulis suis · messis ·
quidem · multa operam autem pauci ·
Fol. 72 b. [38] rogate itaque dominum mes
sis ut mittat operarios in messē
suam · X. [1] et conuocatis · XII dis
cipulis suis dedit illis · potestatē
expellendi spiritus immundus ·
et curandi omnem ualetudinē
et omnem infirmitatem · [2] XII ·
autem aposttolorum · nomina
sunt · haec primus sim qui di
citur petrus · et andreas · fra
ter eius · [3] iacobus · zebdaei · et io
hannes frater eius · filippus · et
barthodomaeus · thomas · et mat
thaeus · publicanus · iacobus aleaei ·
et iebbaeus · [4] simon ebananaeus Fol. 73.
et iudas schariotes qui eum tra
didit [5] ista · XII · misit · hīs prae
[cipiens
eius et diciens · in uiam natio
num nec ieritis · ha .....
nes perditas · domus isdrahel [7] eū ·
tes autem praedicatae dicentes
quoniam · adpropinquauit reg
num caelorum [8] infirmos cura
te mortuos excitate lebrosos e
mundate et daemonia expellite
gratis accepistis gratis date [9] ne
possederitis aurum aut argentū
neque es in zonis · uestris [10] nec pe

[6] et in ciuitatem samaritanorum ne in
troieritis · ite magis at oues per
ditas · hv .
ram in uia · neque duas tunicas · Fol. 73 b.
neque calciamenta · neque uir
gas · dignus est autem operarius
esca sua [11] in quamcumque autem
ciuitatem introieritis interro
gate quis illic digtus est et illic ma
nete quoadusque proficiscami
ni · [12] cum introieritis autem in
domum salutate domum [13] et si fu
erit domus digna pax uestra ue
niat super eam · si autem non
fuerit digna pax uestra ad uos re
uertatur · [14] et quicumque uos · non
receperint · neque audierit ser

35. *Corrector* 1 *scripsit* omnes *in rasura et uoluit* se *in* et *corrigere.* 36. *Corr.* fuerunt *perlineato* -it. -cti *in* abiecti *a m.* 2 *est.* *Eadem omitti uoluit* ei *et correxit* quasi oues. 37. operari *Fleck.* X. 2. apostolorum *Fleck.* 3. Zebedaei *Fleck.* iebbaeus *m. p.* (*i. e.* lebbaeus), iebdaeus *corr.*, Lebdaeus *Fleck.* 4. ebananaeus *m. p.*, cananeus *m.* 2, Chananaeus *Fleck.* 5. *Corrector* eis, u *deleta.* ite magis actio *erasum est ut uidetur a corr.* 1. *Nota* ha *refert ad calcem paginae,* hv. 11. dignus *m.* 2.

Fol. 74. mones uestros · cum coeperitis
proficisci extra domum aut ciui
tatem excutite puluerem a pe
dibus · uestris ·
[15] Amen dico uobis tolerabilius erit
terrae sodome et gomore in die
iudicii quam ciuitati illi [16] ecce ego
mitto uos sicut oues in medium ·
luporum estote prudentes sicut
serpentes · et simplices ut colum
bae · [17] cauete · ab hominibus ·
[tradent
enim · uos in consilia et in sinago
gis suis · flagellabunt uos · [18] et ante
reges et magistratus · stabitin mea ·
Fol. 74 b. causa · in testimonium · illis et
nationibus [19] cum autem uos
tradiderunt nolite cogitare quit
loquamini [20] non enim uos estis
qui loquimini · set spiritus patris
uestri qui loquitur in uobis · [21] tra
det autem frater eratrem ad mor
tem et pater filium · et insurgent
sibi super parentes · et negabunt
eos · [22] et eritis · odebiles omnibus
propter nomen meum · qui autem
sustinuerit usq · ad finem hic sal
babitur [23] cum autem uos persequē
tur · in ista · ciuitatem fugite in al ·
teram si autem et in alteram per Fol. 75.
secuti uos fuerit fugite in alte
ram amen enim dico uobis ·
non consummabitis ciuitatem
si isdrael deniq · ueniat filius ho
minis · [24] non est discipulus super
magistrum · [25] sufficiat discipulo ut
sit quomodo magister · eius · et ·
seruo quimodo dōm° · eius · si
patrem familias dixerunt belze
bul quanto magis domesticos
eius · [26] nolite ergo metuere
eos · nihil est enim tectum quod
non retegetur · nec apsconditū
quod non cognoscetur [27] quod di Fol. 75 b.
co uobis in tenebris dicite in lumi
ne et quod in aure auditis · praedi
cate in tectis · [28] et ne timueritis eos
qui occidunt corpus · animam au
tem non possunt occidere ma
gis autem metuit eum qui potest
et animam · et corpus occidere in
gehenna · [29] nonne duo passares
asse ueniunt et unus ex illis
non cadet · in terram sine patre
uestro · [30] set et capilli capitis ues
tri nonne omnes numerati sunt
[31] nolite ergo metuere multis passa

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14. coepestatis *Fleck.* 15 -me *in* sodome *est a m.* 2. 16. sicut columbae *Fleck.* 21. fratrem *Fleck.* 22. manibus *m.p.*?, omnibus *m.* 2. 23. doniq · *m.* 2. 25. magister ejus *Fleck. recte ; om.* eius *Tisch.* quomodo *m.* 2. dōm° *MS. perperam pro* dominus. 26. et cum *m. p. ut uidetur,* tectum *m.* 2. 28. metuite *Fleck.* 29. assi *Fleck.* 31. passeribus *Fleck.*

Fol. 76. ribus pluris estis uos · [32] omnis igitur
quicumque confessus fuerit in
me coram hominibus et ego con
fitebor in ipso coram patre meo
qui in caelis [33] qui autem me nega
uerit coram hominibus et ego ne
gabo eum coram patre meo qui in
caelis · [34] ne putaueritis quoniam
pacem ueni mittere in terram ·
non ueni pacem mittere set gla
dium · [35] ueni enim diuidere ho
minem aduersus patrem suum
et filiam aduersus matrem suā
et sponsam aduersus socrum suā
Fol. 76 b. [36] et inimici hominis domestici eius ·
[37] qui amat matrem aut patrem ·
super me non est me dignus · et
qui amat filium aut filiam · super
me non est me dignus [38] et qui nō
accipit crucem suam et [se] qui
tur · me non est meus discipulus
[39] qui inuenerit animam suam ·
perdit illam · et qui perdiderit ani
mam suam propter me inueniet
illam · [40] qui receperit uos me reci
pit et qui me recepit recipit eum
qui me misit [41] qui recipit profe
tam in nomine profetae merce
dem profetae accipiet · et qui re **Fol. 77.**
ceperit iustum in nomine iusti
mercedem iusti accipiet [42] et qui
potauerit unum ex minimis is
tis · calicem frigidae dummodo
in nomine discipuli amen di
co uobis · non peribit merces eius ·
XI. [1] et factum est cum perfecisset hīs
XII · discipulis suis · transtulit se
ut praedicaret et doceret in ci
uitatibus eorum [2] iohannes autē
cum · audisset [in] carcere opera
☧ [3] misit ad eum discipulos suos di
cens · tu es qui uenis · aut alium spe
peramus · [4] et respondit hīs et dixit **Fol. 77 b.**
illis · euntes renuntiate iohā
nae·a · quae auditis ·et uidetis [5] cae
ci uident et clodi ambulant et
lebrosi emundantur · et surdi
audiunt et mortui resurgunt
[6] et felix erit qui non fuerit scan
dializiatus in me · [7] his autem
abeuntibus · coepit · hs̄ · dicere ad
turbas · de iohane · quid existis in e
remum · uidere harundinem ·
uento agitari · [8] set quid existis ui
dere hominem mellib · uestitum ·
ecce qui mollia portant in domib ·

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38. se- *in* sequi *a m. 2 est.* 41. u *in* iusti *super lineam, a m. forsan prima.* XI. 2. se *ut uidetur m.p.,* in *m. 2.* 4. *Uoluit m. 2* iohanni ea, *scripta* i *super* a. 6. scandaliciatus *Fleck.* 7. esertum *Fleck.* 8. mollib· *m. 2.*

Fol. 78. regum sunt [9] sed quid existis uide
re profetam ita dico uobis · et plus
profeta [10] hic de quo scriptum est ec
ce ego mitto angelum ante fa
ciem meam et praeparabit uiā
meam ante me ·
[11] Amen dico uobis · non exsurrexit
in natis · mulierum · maior iohā
ne baptidiatore qui autem mi
nor est · in regno caelorum maior
ille est [12] a diebus autem iohannis
baptiziatoris usque modo regnū
caelorum uim patitur · et qui uim
faciunt diripiunt illut [13] omnes ·
Fol. 78 b. enim profetae et lex usq · ad io
hannen profetauerunt [14] et si uul
tis · percipere ipse est helias quo
uenturus est [15] qui habet aures
audiat [16] cui autem simulabo nati
onem istam · simili est pueris se
dentibus · in foro qui atclamant
aliis [17] dicentes · cantauimus tibi
a uobis et non saltastis · planxi
mus et lamentati non estis ·
[18] uenit enim iohannis · neq · man
ducans · neque bibens dicunt
daemonium habeńt [19] uenit fi
lius hominis · manducans et bi
bens · dicunt ecce homo uerax · Fol. 79.
et uinaria publicanorum ami
cus et peccatorum et iustificata
est sapientia ab omnibus filis
suis ·
[20] Tunc coepit maledicere ciuitates
in quibus factae fuerant pluri
mae uirtutes eius quia longe e
gerunt · penitentiam · [21] uae tibi
chorazan et bessaida quoniā
sy tyro et sidonae facte essent
uirtus et quae factae sunt in
uobis olim forsam in sacco et ci
nere peniterent [22] uerum dico ·
uobis tyro et sidoni tolerabili Fol. 79 b.
us erit in die iudicii · quam uobis
[23] et tu cafarnaum ne quomodo in
caelum elata es usq· ad inferos
descendas · quia si sodomis fac
tae essent uirtutes · quae factae
sunt in te manerent usque in
hodiernum · [24] uerum tamen
dico quoniam tolerabilius erit ·
sodomae in die iudicii · quam uo
bis · [25] in illo tempore respondit
hī[s] et dixit confiteor tibi pater do
mine caeli et terrae qui abscon
dis iusta a sapientibus et prudentib·

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10. hic *a m. 2 rescriptum est; fuerant ibi tres litterae. Postea* hic praeparabit *Fleck.* 13. Johannem *Fleck.* 17. *Fleck.* 'tibi a uobis (*sic*)': *est uero* tibia uobis. 18. habet *corrector,* n *expuncta.* 20. non *ex* longe *uoluit corrigere m. 2, expunctis* lo *et* ge, *et lineola super* n *posita.* 21. Chorozan *Fleck.* bessalda *forsan MS.* (*solito errore*) *magis quam* bessaida. uirtus et *m. p.,* uirtutes *m. 2.* syryan? *m. p.,* forsam *m. 2.* 22. uobis *om. Fleck.* 23. quomodo in *a m. 2 est: fuerant prius* 5 *uel* 6 *tantum litterae.* 25. u *in* iusta *paene erasa est, ut sit* ista, *sed* abscondis- *sine correctione est. Fleck.* abscondisti ista *quod certe uoluit corrector.*

Fol. 80. et reuelasti ea paruolis · [26] ita pa
ter mihi quoniam sic placitum
factum est coram te [27] mihi om
nia tradita sunt · a patre meo ·
et nemo agnoscit filium nisi pater . ha .
cui uoluerit · filius reuelare ·
[28] uenite ad me omnes · qui labo
ratis et onerati estis et ego uos
requiescere [29] tollite iugum me
um super uos et discite a me quia
mitis sum et humilis corde et
inuenietis · requiem · animab·
uestris · [30] iugum enim meum
bonum est et sarcinas leuis est ·
neq . patrem quis agnoscit nisi filius .
et . hv .

Fol. 80 b. XII. [1] in illo tempore abiit · hī sab-
[batis
per segetem · discipuli autem
eius esurierunt · uellere spi
cas · et manducare · [2] farisaei
autem cum uidissent dixeř ·
illi · ecce discipuli tui faciunt
quod non licet facere · [3] ille au
tem dixit illis non legistis quid
fecerit dauid cum esurisset et
qui cum eo · [4] quomodo introiuit
in domum dī et panems propo
sitionis manducauit quod nō
licuit illi manducare neq · eis qui
cum et nisi tantum facere sacer ·
dotibus [5] aut numquit non le Fol. 81.
gistis in legem quoniam sabba
tis · sacerdotes in templo · sabba
tum profanant · et rei non sunt
[6] dico enim uobis quoniam ma
ior templo est · hic [7] si autem intel
lexissetis · quit sit misericordi
am uolo quam sacrificium nō
condemnassetis · innocentes ·
[8] dōm[s] · enim est · sabbati filius
hominis ·
[9] Et trangressus inde uenit in sy
nagogam eorum · [10] et ecce illic ho
mo manum habens aridam · et
interrogauerunt · eum dicentes ·
Se licet sabbatis curare nt eum ac Fol. 81 b.
cusarent · [11] ille autem dixit illis ·
quis in uobis homo est · qui habet
ouem et si ceciderit · sabbatis in
foueam non teneat eam et exci
tet · [12] quanto ergo differt homo
ioue igitur licet sabbatis · bene
facere annon · [13] tum dicit illi ho
mini extende manum tuam et
extendit et facta est fana sicut
altera · [14] et exiebunt farisaei
et consilium acceperunt aduer
sus · illum ut eum perderent ·
[15] hs̄ autem cum cognouisset seces

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27. filium nisi pater *a m. 2 est : eadem notauit* ha *quod refert ad additamentum signo* hu *notatum. Fleck. in his lapsus est.* 30. *Corrector uoluit* sarcina. XII. 1. +et ceperunt *m. 2 ante* uellere ; et coeperunt *in textu Fleck.* 4. panes *corrector (forsan m. p.)* m *expuncta.* facere *erasum est.* 10. se=si, nt=ut, *ambo sine correctione.* 12. oue *corrector, perlineata* i. 13. sana *corr. m. 2.* 14. et *erasum est.* 15. ecessit *Fleck.* (*pro* secessit).

Fol. 82. Sit inde et secuti sunt eum mul
ti et curabat eos · [16] omnes autem
quos curauit corripiebat ut eū
non prouulgarent [17] ut inplere
tur quot dictum est per eseiam
profetam dicentem · [18] ecce fili
us meus quem elegi dilectissi ·
mus · meus in que bene sensit a
nima mea · ponam spiritum me
um super eum et iudicium · gen
tibus nuntiabit [19] non contē
det neque clamauit neq · audi
et quis in plateis uocem eius [20] ha
rundinem quassatam non con·
Fol. 82 b. fringet et lignum fumigans ·
non collocauit deniq· exspec
tabat in contentione iudiciū
[21] et in nomine eius · gentes cre
dent [22] tunc oblatus est illi dae
moniacus · caecus et surdus · et
curauit eum · ut surdus loque
retur · et uideret [23] admiraban
tur · omnes turbae et dicebant
numquit hic est filius dauid ·
[24] farisaei autem · cum audissent
dixerunt hic non excludit dae
monia · nisi in belzebul · princi
pem daemoniorum [25] cum ui
dissent autem praesumptio Fol. 83.
nes eorum dixit illis ·
Omne regnum diuisitum ad
uersums se deferitur et om
nis ciuitas aut domus · dimissa
aduersus se · non stabit · [26] si et
satanas · satanan expellit in
se diuisus est quomodo ergo
abis regnum eius ·
[27] Si autem ego in beelzebus · expel
lo hic fili uestri in quo expellunt
propterea iudices · erunt uestri ·
[28] si autem in spiritu dei · expello
daemonia nempe adcelerauit
ad uos regnum dei [29] aut quomo Fol. 83 b.
do potest quis introire quis in
troire in domum fortis et ua
sa eius diripere nisi prius uī
cat fortem et tunc uasa eius di
ripiet · [30] qui enim non est mecum
aduersus me est et qui mecū
non colligit [31] propterea dico uo
bis quoniam omne peccatum
et blasfemia remittentur · ho
minibus spiritus autem · blas
femiae non remittetur · [32] et
qui dixerit uerbum · aduersus
filium hominis · remittetur illi ·

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18. sp. *Fleck. pro* spiritum. 25. duisum *corrector, expuncta* -it-. aduersus *uoluit corrector.* deseritur *corr. m.* 2, *et* ciuitas *linea sequenti, erasa menda ubi est* -iuit-. 28. *Post* autem + ego *m.* 3. dei *plene, sed lineola superposita, et sic u.* 29. 29. quis introire *secundo loco erasum est.* alligat *Fleck.* (*pro* uincat). 30. -nim *erasum est. Fleck.* et qui non. + dispargit *m.* 2 *quod Fleck. in textum ponit.*

Fol. 84. qui autem dixerit · aduersus
spiritum sanctum non remit
tetur · illi neque · in isto saecu
lo neque in futuro [33]au faci
te a·rborem bonam et fructū
eius bonum aut facite ar
borem malam et fructum eius
malum de fructu enim ar
bor dinoscitur · [34]progeniens
uiperarum quomodo potes
tes bona loqui cum sitis nequā
de abundantia enim cordis
os emittit · [35]bonus homo de bo
no thensauro emittit bona ·
Fol. 84 b. et nequam homo de nequa thē
sauro emittit nequam · [36]dico ·
autem uobis · quoniam omne
uerbum uacuum quod locuti
fuerint homines reddent pro
eo rationem in die iudicii · [37]de
sermonibus autem tuis iusti
ficaueris · et de sermonibus tu
is · condemnaueris · [38]tunc res
ponderunt illi quidam de scri
bis et farisaei dicentes · magis
ter uolimus a te signum uidere ·
[39]ille autem respondit · et dixit
illis · progenies nequam et adul
tera signum quaepit et signum Fol. 85.
non dabitur illi · nisi signum
ionae profetae [40]quomodo enim
fuit iona · in uentre trē ceti trib ·
diebus et tribus noctibus · itaque
et filius hominibs tribus dieb ·
et tribus noctibus · in corde ter
rae [41]uiri noneuitae re
surgunt in iudicio cum ista natio
ne · et damnabunt eam quia pe
niturunt in praedicatione io
nae et ecce plus iona hic est [42]re
gina austri retur·get in iudicio
cum ista natione et damnauit illā
quae uenit a finibus taerrae Fol. 85 b.
audire salamonis · sapientiam
et ecce plus salamone hic · [43]cum
autem exierit spiritus · immun
dus ab homine pertransit per
loca inaquos·a quaerens requi
em · et non inuenit · [44]tunc di
cit · reuertar in domum me
am · unde exiui · et reuersus ·
inuenit uacantem · emundatā
compositam · [45]tunc uadit et adsu
mit secum · septem alius spiritus ·
nequiores se · et introeuntes
inhabitant illic · et fiunt nouis

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33. aut *corr. m.* 3. dignoscitur · progenies *Fleck.* 34. ex abundantia *Fleck.* enim *ex correctione manus* 2 *est ; fuit* eenim ? 35. nequam thensauro *Fleck.* [*Uide Sangermanensem nostrum p.* xxxix.] 36. *Super* pro *scripsit* de eo *m.* 3, *sed* pro *non erasum est.* 38. farisaeis *Fleck.* volumus *Fleck.* 39. quaepit = quaerit *sine correctione est. Linea sequenti m.p., ut uidetur*, non, *m.* 2 nisi. 40. ceti *uoluit corrector expuncto* -tre *superfluo. Ex* que *correxit m.* 3 erit. *Linea sequenti* hominis *uoluit corrector.* 41. noneuitae *m.* 2 ; *prius uidetur fuisse* nonneinte. sis, *ut uidetur, m.p. ; correxit* hic *m.* 2. 42. retur·get *pro* resurget *sine correctione est. Prima* a *in* taerrae *perlineata est.* 43. *Sic inepte interpunctum pro* inaquosa. 45. alios *m.* 2.

Fol. 86. sima illius hominis · pecora pri
oribus ita erit et nationibus ne
quissimae [46]haec cum loqueretur ·
at eos · ecce mater eius et fra
tres · eius stabant foris · quaerē
tes conloqui illi [48]ille autē
respondit et dixit illi qui et dixe
rat · quae est mater mea · aut fra
tre mei [49]et extendens manum
ac discipulos suos dixit ecce ma
ter mea · et fratres mei [50]qui enim
fecerit uoluntatem patris mei ·
hic meus frater · et soror et ma
ter est · XIII. [1]in illa die exiuit · hīs
Fol. 86 b. Et sedebat ad mare [2]et collectae
sunt ad eum turbae multae ita
ut ita ut in nauem ascenderet et
[omnis turba] et sederet et ō
nis turba · ad litus stabat [3]et lo
cutus est illis multa in similitu
dinibus dicens · ecce exiuit
seminans · seminare[4] et in semi
nando quaedam caeciderunt
iuxta uiam et uenerunt uola
tilia et consumpserunt ea · [5]alia
autem exciderunt · in petro ·
sa ubi non habent terram mul
tam et continuo fruticauerunt
eo quod non habuerunt altitu Fol. 87.
dinem terrae [6]solo autem
mortu aestuauerunt et eo ·
quod non habuerunt radicē
aruerunt [8ha] alia autem caecide
runt in bonam terram · et da
bunt fructum aliut centum ·
aliut sexaginta · aliut trigin
ta [9]qui habet aures audiat [10]et
accesserunt discipuli et aiunt
ei quare in similitudinibus ·
loqueris eos · [11]ille autem res
pondit et dixit · qui uobis datum
est cognoscere sacramentum

[7]in spinas et ascenderunt spineae
et suffocauerunt ea hs.

regni · illis autem non est datū Fol. 87 b.
[12]qui enim habetur illi et abun
dabit qui autem non habet et quod
habet autferetur ab eo [13]propterea
in similitudinibus · loquor il
lis ut uidentes non uideant
et audientes non audiant et ñ
intellegant ne forte conuer
tantur [14]et tunc inplebitur super
eos profetatio eseiae dicens ·
[15]in crassa cor pori huius · et au
ricula peius obtura et oculis
eorum grauia ne forte conuer
tantur · [16]uestri autem felices o

45. pecora *m.* 1, peeora *m.* 3, pejora *Fleck.* 46. eos *in rasura m.* 3, *quid fuerit a m. p. non liquet.* con- *erasum est.* 48. illis *m.* 3 *pro* illi *et* ei *pro* et. 49. ad *Fleck.* discipulis suis *et* fratris *ut uidetur m. p.; correxit m.* 2 discipulos suos *et* patris. XIII. 2. *Uerba* omnis turba *uncis inclusa sunt a m. p.* comnis turbai *Fleck. cum uncos pro litteris haberet.* 5. ex *erasum est, sed correctio non expleta est. Fleck.* ceciderunt. fructicauerunt *corr. m.* 1 *uel* 2. 8. ha *refert ad* hs · *ubi m.* 2 *addidit uersum omissum.* censum *m. p.*, centum *corr. m. p. uel m.* 2. 10. eis *m.* 2. 11. quia *corr. m.* 3. 7. spineae *Fleck. quod fere uerum est:* spinae *perperam Tisch.* 12. *Int. lin.* + dabitur *m.* 2. et quod habet *in margine m.* 1 *uel m.* 2. 15. *Correctionem uoluit m.* 3, *sed uix* populi *assecuta est, quod debebat.* auriculas eius *m.* 2 *ut uidetur.* 16. o *deleta est.*

Fol. 88. oculi quoniam uident et aures
uestrae quoniam audiunt [17]a
men enim dico uobis quoniam
multi profetae et iusti concupi
erunt uidere quae uidetis et
non audierunt · et audire quae
audistis · et non uiderunt
[18]uos ergo audite similitudinem
eius·qui seminat · [19]omnium qui
audiunt uerbum · regni et non
intellegunt uenit nequam et
rapit quod ieminatu est · in cor
de hoc est · quod ad uiam semina
tur · [20]quod autem in petrosis semi
Fol. 88 b. nantur hoc est qui audit uerbū
et continuo cum gaudio accipit
illut [21]non habet autem radicem
in se set temporalis est facta au
tem pressura · aut persecutione
propter uerbum continuo scan
daliziatur [22]quod autem in spi
nis seminatur · hoc est qui uerbū
audit et sollicitudo saeculi et ob
lectamentum diuitiarum suffo
cant uerbum et infructuosum
sit [23]quod autem in bona terra ·
feminatur hoc est qui audit uer
bum et intellegit · et tunc fruc
tum adfert · et facit hoc quidem Fol. 89.
c̄ · hoc autem · $\overline{\text{LX}}$ · hoc · autem · $\overline{\text{XXX}}$ ·
[24]aliam similitudinem locutus
est illis · dicens · similatum est
regnum caelorum homini se
minanti bonum · semen in agro
suo [25]et cum dormiunt · homi
nes uenit inimicus · et semina
uit zizania inter frumentum
et abiit · [26]cum autem creuit
uerba et fructum fecit tunc
adparuerunt · zizania · [27]acces
serunt autem serui patris fa
milias et dixerunt dōm^{e}· non bonū
semen seminasti in agro unde Fol. 89 b.
ergo habet zozania · [28]ait illis
homo inimicus hoc fecit · dicunt
ad eum serui eius · uis eamus
et colligamus ea · [29]dicit illis ·
non ne forte dum colligitis ·
zizania eradicetis simul et fru
mentum cum eis · [30]sinite am
bos crescere usque ad messem
et in tempore messis dicam mes
sorib · colligite primo zizania ·
et alligate fasciculos · ad exurē
dum ea frumentum autem col
ligite in horreum meum [31]aliā

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17. *Perlineata* a *et superscripta* i *uoluit m.* 3 uiderunt, *sed* i *sequentem non deleuit. Fleck.* uiderunt. *Similiter uoluit* audierunt, *sed non assecuta est.* 19. seminatu *corr. m.* 2, *sed* i *non deleuit. Post* corde + eius *m.* 3 *et Fleck.* 22. fit *corr. m.* 2 *et mox* seminatur *corr. m.* 3. 23. hoc est *super lituram.* tunc *erasum est.* 24. simulatum *Fleck.* 25. + eius *m.* 3. 26. herba *corr. m.* 2. 27. domino *Fleck.* (*pro* domine). *Super* n *finalem in* non *superscripsit m.* 3 n *cum uellet* nonne. + tuo *m.* 3. zozania *m. p.*, zizania *m.* 2. 28. 'dic ut adeums (*uademus, sic*) erui eius' *Fleck.*

Fol. 90. Similitudinem locutus est illis
dicens · Similest regnum
caelorum grano sinapis quod
cum accepit homo seminauit
in agro suo [32]quod minus qui
dem est omnibus · seminibus ·
cum autem adoluerit maius
est omnibus [ha] et sit arbor tanta
ut uolatilia caeli ueniant et ī
habitent in ramulos eius [33]alia
similitudo simili est regnum
caelorum fermento quod cum
accepit mulier · abscondit in fa
rina · sata tria · quaadusque ·
holeribus hv·

Fol. 90 b. fermentetur totum [34]ista ō
nia locutus est de in similitu
dinibus · at turbas et sine simi
litudine non loquebatur
illis [35]ut inpleretur · quid dictum
est per profetam dicentem ape
riam in similitudinibus · os me
[um] · eructabo absponsa ab o
rigine [36] tu[nc] [di]missis turbis ue
nit in domum et accesserunt ad
eum discipuli dicentes · nar
ra nobis similitudinem zizani
orum agri [37]ille autem respon
dit et dixit · qui seminat bonum
semen filius est hominis · [38]ager Fol. 91.
autem est mundus · bonum au
tem semen inquit fili regni ·
zizania autem sunt fili mali ·
[39] inimicus autem qui ea seminat
ziabolus est messis autem cō
summatio saeculi est · messo
res autem angeli sunt · [40]quomo
do ergon colliguntur zizania ·
et igni exuruntur · ita erit in cō
summatione saeculi [41]mittet
filius hominis angelos suos · et
colligunt de regno [eiu]s omnia ·
scandala · et eos qui fac[iunt] [in] ·
iustitiam [42]e mittent illos in for Fol. 91 b.
nacem ignis illic erit ploratio
et stridor dentium · [43]tunc ius
ti fulgebunt sicut sol in regno
patris sui qui habet aures audiat
[44]simile est regnum caelorum ·
thensauro absconsum [ha] sacro
quod qui inuenit abscondit et
gaudėŕėio eius uadit et uendit
omnia quae habet · emit agrum
illum ·
[45] Iterum simile est regnum caelo
rum homini negotianti quae
rentis bonas margaritas [46]ubi au

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31. simile est *Fleck.* 32. adoleuerit *Fleck.* ha· *refert ad* hu· *ad calcem paginae a m. 2.* fit *corr. m. 2 et Fleck.; idem* alta *pro* tanta. 33. simile *corr. m. 2.* quoadusque *corr. m. 2.* 34. de *debebat esse* hīs. 35. quod *corr. m. 2.* meusm *ut uidetur m.p.* meum *corr. m. 2, mox* eruclabo *Fleck.* 36. -nc di- *rescriptum est: quid fuerit prius non liquet.* 38. *Post* inquit + hi sunt *m. 2; deinde ante sunt* + hi *m. 2.* hi sunt *Fleck. bis in textu.* 40. ergo *Fleck.* 41. eiu- *et* -iunt in *ad fin. lin. seq. a m. 2 rescripta sunt.* 42. e *MS.*, et *Fleck.* 44. ha *a m. 2 est, sed nihil ad calcem paginae additum.* *pro* sacro *Fleck.* in agro. *Postea correxit manus recentior* (*sed non tertia*) pro gaudio. 45. quaerenti *Fleck.*

Fol. 92. tem inuenit praetiosam marga
ritam abiit et uendidit omnia
quae habuit et emit illam · [47]Ite
rum simile est regnum caelorū
retiaculum missu im mare quod
ex omni genere colligat [48]eum
inpletum est autem inposuerunt
illud ad litus et sedentes · colle
gerunt quae optuma sunt in ua
sa quae autem mala reiecerunt
[49]ita erit et in consummatione sae
culi exient angeli et segre
gabunt malis medise bustorum
[50]et mittent eos in fornacem ignis ·
Fol. 92 b. illic erit ploratio et stridor denti
um · [51]intellexistis haec dicunt
ita [52]dicit illis propterea omnis
scriba eruditus regno caelor ·
similis est homini patrifamili
as qui proferet de thensauros
suos nouae
[53]Et factum est cum locutus esset · hīs
similitudines transtulit inde ·
[54]et cum uenisset in patria sua do
cuit illos in sinagoga illorum ·
ita ut stuperem · et dicerent un
de huic · sapientiam istam et uirtu
tes [55]non hic · fabri filius · nō
mater eius dicitur maria · fratres Fol. 93.
eius iacobus · et ioses · simon · et iu
das · [56]et sorores · nonne omnes
sunt aput nos unde ergo huic ō
nia ista [57]et scandaliziabantur ·
in eo · hīs autem dixit illi nō
est profeta · ignobilis nisi in pa
tria et domo sua[58] et non fecit illic ·
uirtutes multas · propter incru
dulitates eorum ·
XIV. [1]In illo tempore audiuit he-
[rodis ·
tethrarchis opinionem · hīs [2]et
dixit pueris suis · hic est iohan
nes baptiziator · surrexit a mortuis ·
et propterea uirtutes operantur Fol. 93 b.
in eo · [3]herodes enim cum de
tinuisset iohannen uinxit illū
in carcare · propter heroditatem
uxorem fratris sui [4]dicebat enim
illi iohanneṅs non liquet tibi ha
bere eam uxorem [5]et cum uellet
eum interficere timuit turbas ·
quoniam quasi profetam · eum
habebam · [6]cum esset autem na
talis herodis · saltauit filia hero
diadis in medio et placuit hero
di [7]unde cum iureiurandi spopon
dit ei dare quodcumque petisset ·

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47. retiaculum missu im mare *m. p.; m.* 3 *erasit* m *et superscripsit* in; retiaculum missui in mare *Tisch. perperam;* reti acui tum missu in mare *Fleck.* 48. eum *pro* cum *MS.* 49. malos medio *corr. m.* 3, *sed reliquit* bustorum. 50. ignis *rescriptum est a m.* 2. 52. +et uetera *m.* 3. thensauro suo *peruerse Fleck.* 53. *Superscripsit m.* 3 est? 55. *m.* 3 *superscripsit* n *ad finem* non *pro* nonne *mox addidit* est *post* hic. +et *ante* simon *m.* 3. 56. +eius *m.* 3. 57. illis *corr. m.* 2. 58. incredulitates *Fleck.* XIV. 1. herodes *corr. m.* 2. 2. +ipse *m.* 3. 3. *Prima* t *erasa est ut sit* herodiatem. 4. iohannes *corrector*, n *expuncta.* 5. habebant *corr. m.* 3.

Fol. 94. [8] Illa autem sub . . . . . a a matre sua
dixit da mihi hoc in catino caput
iohannis baptiziatoris · [9] et con
tristatus est rex set propter ius
iurandum et propter · correcū ·
bentes iussit dari [10] et misit et de
collauit iohannen in carcere ·
[11] et adlatu est caput eius · in cati
no et datu est puelle et dedit
matri suae · [12] et acceperunt discipu
li eius · et abstulerunt catauer ·
et sepellierunt illut et uenerunt
et renuntiauerunt hīs [13] cum
audisset autem di secessit inde ·
Fol. 94 b. in naui in locum destatum sī
gularis cum audissent turbae
secutae sunt eum pedestres e
quitatibus [14] et exiuit et uidit mul
tam turbam et commotus est · su
per eos et curauit infirmos eorū
[15] cum serum autem factum est · et
accesserunt ad eum · discipuli
dicentes · desertus est hic locus ·
et hora iam praeteriuit et demit
et turbas · ut euntes in castella ·
emant sibi escas · [16] ille autem ·
dixit non habent causas · ire da
te illis uos manducare · [17] aiunt

[*Hic deficiunt folia quatuor, ultimum scilicet quaternionis xliiii et tria prima quaternionis xlv.*]

[XLIIII]

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8. submonita *forsan uoluit corrector* (*m.* 3) *sed litterae non clarae sunt, nec quod erasum est liquet.* 9. concumbentes *Fleck.* 11. dedit *m.* 3, *quod prius fuit non liquet.* 12. et *erasum est.* 13. *Lineola stetit super* di *quae postea erasa est, nec alia correctio effecta est.* desertum *corr. m.* 2. de ciuitatibus *corr. m.* 3 *sed* e *ad finem lineae praecedentis non deleuit.* 15. remitte *m.* 2 *pro* demitte.

[20] municant hominem inlutis Fol. 95.
autem manib· edere non cō
municant hominem [21] cum au
tem exisset inde hs̄ secessit ·
in partes styri et fidenis · [22] et ec
ce mulier · canana·ea a finib· il
lis · exiens exclamabat ad illum
miserere mei dōm[e]· fili dauid fi
lia mea male daemonizatur · [23] il
le autem uerbum illi non res
pondit et cum accessissent
discipuli obserauerunt eum
dicentes · dimitte illam quo
niam clamat pos nos [24] ille autē
respondit · et dixit non sum Fol. 95 b.
missus nisi ad oues quae pe
rierunt · domus isdrael · [25] illa
autem ueniens adorabat eū
dicens dōm[e] auxiliare mihi ·
[26] ille autem respondit et dixit ·
non est bonum accipere pa
nem · filiorum et mittere cani
bus · [27] illa autem dixit · ita dōm ·
et canes enim edunt de buccel
lis quae cadent de mensa domi
norum suorum ·
[28] Tunc respondit · hī[s] et dixit illi ·
[o mu
lier · magna est fidis tua fiat tibi

XV. 21. unde *m. p.*, inde *m.* 2 *ut uidetur.* styri *manet sine corr. et in* fidenis *tantum* m *pro* d *ponitur a m.* 3; *debebat esse* tyri et sidonis. 23. *m. p. uoluit* obsecrauerunt; *m.* 3 rogauerunt. 25. illum *Fleck.* 27. ad dominum *Fleck.* (*pro* ita domine).

Fol. 96. Sicut uis et curata est filia eius ex
illa hora · [29] et cum transisset inde hīs
uenit ad mare galilaeae · et ascē
dit in montem et sedit [30] et acces
serunt ad eum turbae multae
habentes saecum surdos cae
cos clodos · et alios multos · et pro
cerunt eos pedibus eius · et cura
uit illos · [31] ita ut turbae admirarē
tur · cum uiderent surdos loquē
tes · et clodos ambulantes · et cae
cos uidentes · et clarificant dōm ·
istrahel · [32] hīs autem conuocatis ·
discipulis suis dixit · contristatus ·
Fol. 96 b. sum super turbas · quoniam tres
iam dies sunt ut mecum manē
te et non habent quod edant ·
et non remittam eos ieiunos ·
ne forte resoluantur in uia ·
[33] et dicunt illi discipuli unde er
go in deserto nobis · panes satu
rare turbam tantam [34] et dicit
illi hīs quod panes habetis illi
autem dixerunt septem et pau
cos pisciculos · [35] et praecepit tur
bis recumbere super terram [36] et
accepit panes · et pisces · et bene
dixit et fregit et dedit discentib·

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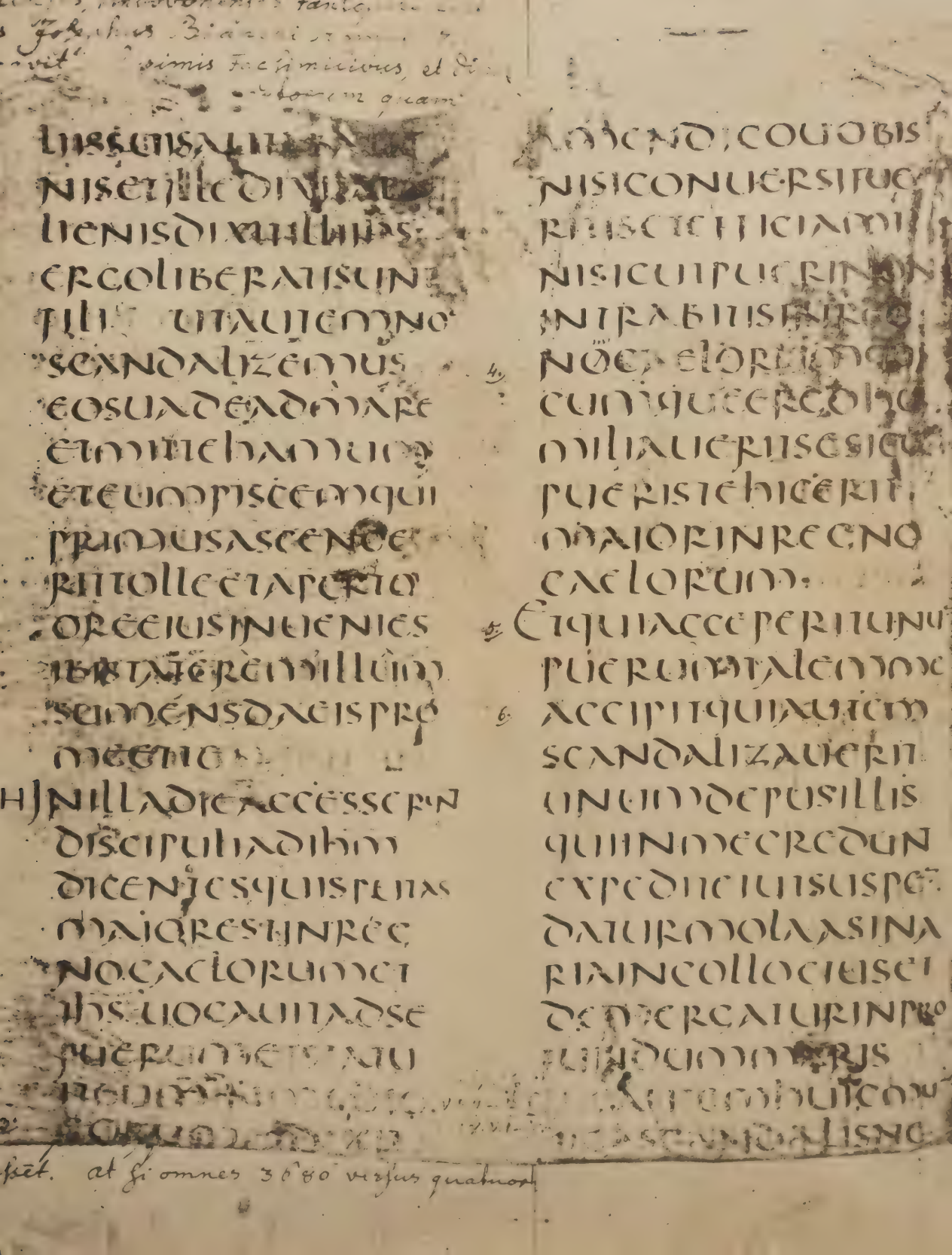
30. mutos *Fleck.* iecerunt *uersimile est fuisse a m.p.*; pro- *correctum est a m.* 3 *eraso quod prius fuerat.* 31. clarificabant *corr. m.* 2. 32. ut *erasum est. Fleck. om.* manente et non habent. 36. pesces *uoluit m.* 3.



... Josephus Bi... ...
...vit ... simis Facsimilibus, et di...
... quam

LIISSUISALUTA...
NISETILLEDIXIT...
LIENISDIXITILLIIHS:
ERGOLIBERATISUNT
FILII UTAUTEMNO
SCANDALIZEMUS
EOSUADEADMARE
ETMITTEHAMUM
ETEUMPISCEMQUI
PRIMUSASCENDE
RITTOLLEETAPERTO
OREEIUSINUENIES
IBISTATERÈMILLUM
SUMENSDAEISPRO
MEETIE...
HINILLADIEACCESSERUN
DISCIPULIADIHM
DICENTESQUISPUTAS
MAIORESTINREG
NOCAELORUMET
IHS UOCAUITADSE
PUERUMETSTATU
...

AMENDICOUOBIS
NISICONUERSIFUE
RITISETEFFICIAMI
NISICUTPUERINON
INTRABITISINREG
4. NOCAELORUMQUI
CUMQUEERGOHU
MILIAUERITSESICUT
PUERISTEHICERIT
MAIORINREGNO
CAELORUM.
5. ETQUIACCEPERITUNU
PUERUMTALEMME
6. ACCIPITQUIAUTEM
SCANDALIZAUERIT
UNUMDEPUSILLIS
QUIINMECREDUN
EXPEDITEIUTSUSPE
DATURMOLAASINA
RIAINCOLLOEIUSET
DEMERGATURINPRO
FUNDUMMARIS
...AUTEMHUICMU
...SCANDALISNO

...sset. at si omnes 3680 versus quatuor

FRAGMENTA EUANGELIORUM

SECUNDUM MATTHAEUM, IOHANNEM, ET MARCUM,

EX CODICIBUS SANGALLENSIBUS (n, o, p).

MATT. XVII. 1–XVIII. 20, XIX. 20–XXI. 3, XXVI. 56–60, 69–74, XXVII. 62–XXVIII. 3, XXVIII. 8–20 . . . .

IOH. XIX. 28–42 . . . . . (n).

MARC. VII. 13–31, VIII. 32–IX. 10, XIII. 2–20, XV. 22–XVI. 13

MARC. XVI. 14–20 . . . . . (o).

IOH. XI. 14–44 . . . . . (p).

MONITUM.

FRAGMENTA haec Sangallensia (n) sedecim folia sunt ex euangeliis secundum Matthaeum, Iohannem, et Marcum. Fragmenta Matthaei et Marci in bibliotheca coenobii Sangallensis (Stiftsbibliothek) asseruantur, cui bibliothecae ex aeuo uetustissimo pertinuisse uidentur: Codicis titulus est 1394, 'Ueterum Fragmentorum ex Manuscriptis detractorum collectio. Tom. I,' in qua collectione fragmenta nostra secundum obtinent locum, primus autem pretiosis illis Uergili palimpsestis fragmentis datur. Sed et segmentum unius folii ex euangelio secundum Marcum in Cod. 172. f. 256 colligatum est.

Fragmenta ex Iohannis euangelio (folium unum uidelicet et segmentum alterius), in altera bibliotheca Sangallensi (Stadtbibliothek, Uadiana) reperiuntur, ubi in Cod. 70 (sub signo 'Casus Monasterii Sancti Galli') colligata sunt: qui codex tempore reformatae religionis ex bibliotheca monastica cessit.

Haec fragmenta post Tischendorfium a criticis Noui Testamenti litera *n* insignita sunt: saeculo sexto uel forsan quinto post Christum attribuuntur.

Litteris uncialibus perpulcre exarata sunt: manus primae scripturam, cum spatiolis et punctis fideliter secuti sumus: et correctiones siue contemporanearum siue posteriorum manuum uel supra lineas uel in imis paginis recensuimus. Folia fuisse uidentur fere 26 centimetros lata et 32 alta (unc. angl. $10\frac{1}{4} \times 12\frac{11}{16}$). Lineae sunt in pagina unaquaque 24.

Ordo euangeliorum fuit Matthaeus, Iohannes, Lucas, Marcus, ut quaternionum numeri demonstrant: de hoc plura in Prolegomenis uidebis.

De fragmentis *o* et *p* uide infra pp. 71 et 73.

His omnibus satis diu typis mandatis ecce aduehuntur nobis ex Parisiis editiones uiri reuerendi P. Batiffol de quibus in prolegomenis agitur.

Deficiunt ad initium ut uidetur quaterniones fere quattuor.

XVII. 1–18.] *MATTHEUM.*

Fol. 1.

trem eius et du..t
illos in montem
excelsum seorsum
[2]et transfiguratus
est · iħs · ante eos et
resplenduit facies
eius sicut sol · uesti
menta autem eius
facta sunt alba sicut
nix [3]et ecce apparu
it illis moyses et he
lias cum eo loquen
tes [4]respondens
autem petrus dixit
ad · iħm · dm̄e bonu-
est nos hic esse si uis
faciamus hic tria
tabernacula tibi u
num et moysi unu-
et heliae unum [5]ad
huc eo loquente ec
ce nubs lucida inu-
brauit eos et ecce
uox de nube · audi

ta est hic est
fil*ius meus dilectus*
in *quo mihi bene*
co*nplacui* (?) *ipsum*
au*dite et audien*
tes *discipuli cecide*
run*t in faciem suam*
et *timuerunt ual*
de *et accessit iħs · et*
te*tigit eos · di*
c*ens surgite et noli*
te *timere leuantes*
a*utem oculos*
c
f
i
de *monte praece*
pit eis iħs · dicens
uidete nemini
dixeritis uisum
donec filius ho
minis a mortuis re
surgat et interrogaue
runt eum discipuli

*dicentes · quo*mo
do ergo scrib[a]e
*dicunt quod h*eli
am (?) *oportet pri*mu-
uenire . . . . . .
*ad ipse respond*ens
*ait helias quid*em
*uenturus est con*pon
ere omnia · di
*co autem uobi*s
*quod helias qui*de-
*iam uenit et no*n
*cognouerunt e*u-
*sed fecerunt ei q*ua-
ta uoluerunt
*Tunc intellexeru*nt
*discipuli quod d*e
*iohanne baptist*a
*dixit illis sic et f*i
*lius hominis pa*s
*surus est ab ei*s
Et ueniens (?) *ad turb*am
ecce (?) *accessit*
*ad eum homo g*e

nibus probolu
tans ante eum [15]di
cens dm̄e · misere
re filio meo quia
lunaticus est et ma
le patitur nam sae
pe cadit in ignem
et aliquando in a
quam [16]et optuli eu-
discipulis tuis et no-
potuerunt cura
re eum
[17] Et respondens iħs
ait o generatio in
credibilis et peruer
sa quousque pati
ar uos quousque
ero uobiscum ad
ducite hoc illum
ad me [18]et increpa
uit eum · iħs · et exi
it ab eo daemoni
um et curatus est
puer ex illa hora

Fol. 1 b.

17. 14. scrib[a]e [a] *prima, ut uidetur, manu.* 14. ni *in* genibus *partim abscissae sunt.*

[*SECUND·*] [XVII. 19.–XVIII. 7.

Fol. 2. [19]Tunc accesserunt discipuli ad ihm · secreto et dixerunt ei quare nos non potuimus eicere illum [20]dicit illis propter incredulitatem uestram · Amen dico uobis si habueritis fidem sicut granum sinapis dicetis monti huic transi hinc illuc et transibit et nihil inpossibile erit uobis [21]hoc autem genus daemonium non eicitur nisi per orationem et ieiunium, [22]ipsis autem conuersantibus in galileam dixit illis ihs · futurum est ut filius hominis tradatur in manibus hominum [23]et occident eum et post tertium diem resurget quo audito contristati sunt uehementer [24]et cum uenissent cafarnaum accesserunt ad petrum qui tributum exegebant et dixerunt ei magister uester non soluit tributum [25]ait et ille utique Et intranti ei in domum praeuenit eum · ihs · dicens quid tibi uidetur Simon reges terrae a quibus accipiunt tributum uel censum a filiis suis aut ab alienis [26]et ille dixit ab alienis dixit illi ihs · ergo liberati sunt fili [27]ut autem non scandalizemus eos uade ad mare et mitte hamum et eum piscem qui primus ascenderit tolle et aperto ore eius inuenies ibi staterem ^ illum sumens da eis pro me et te [cesserunt

18. IH [1]In illa die ac discipuli ad ihm dicentes quis putas maior est in regno caelorum [2]et ihs · uocauit ad se puerum et statuit eum in medio eorum [3]et dixit Amen dico uobis nisi conuersi fueritis et efficiamini sicut pueri non intrabitis in regnum caelorum [4]quicumque ergo humiliauerit se sicut puer iste hic erit maior in regno caelorum · [5]Et qui acceperit unum puerum talem me accipit [6]qui autem scandalizauerit unum de pusillis qui in me credunt expedit ei ut suspendatur mola asinaria in collo eius et demergatur in profundum maris [7]Uae autem huic mundo a scandalis ne Fol. 2 b.

21. *ante* ieiunium *additur* ^ *nigro atramento manu posteriori.* 27. staterem ^ illum a ^ a *prima, ut uidetur, manu.* 18. 1. *In marg.* IH *scriptum est minio, manu posteriori.* 3. regno *m. p.* o *perlineauit et* um *superscripsit corrector paene contemporaneus.*

XVIII. 7–20.] *MATTHEUM.*

Fol. 3. *c*esse est enim ue nire scandala ue rum tamen uae homini illi per que- *sc*andalum ueniet [8] *qu*od si manus tua uel pes tuus scanda *liz*at te abscide eu- *et* proice abs te bo *n*um tibi est in uita- *ue*nire debilem uel *cl*odum quam du *os* pedes uel duas ma *n*us habentem mit *ti* in ignem aeter *n*um [9] et si oculus *tu*us scandalizat *te* erue eum et proi *ce* abs te bonum ti *bi est* oculum unu- — — — — — — — — — — — —

nam ignis [10] Uidete ne contem natis unum ex his pusillis dico enim uobis quod ange li eorum in caelis semper uident fa ciem patris mei qui in caelis est [11] ue nit autem filius ho minis saluare quod perierat [12] Quid autem uobis uidetur si fuerint alicui homini cen tum oues et si erra uerit una ex eis no- ne relinquet · XCVIIII · in montibus et ua dit quaere eam *q*uae errauit [13] et si *co*ntegerit ut in *ue*niat eam *a*men dico uobis

quod gaudebit in eam magis quam in XCVIIII · quae no- errauerunt [14] sic non est uoluntas ante patrem ues trum qui est in cae lis ut pereat unus de pusillis istis [15] Quod si peccauerit in te frater tuus uade et corripe eu- inter te et ipsum so lum si te audierit lucratus eris fra trem tuum [16] si au tem non te audie rit adhibe tecum adhuc et unum uel duos ut in ore duorum testiu*m* uel trium stet *om* ne uerbum [17] q*uod* si non audier*it* eos dic ecclesia*e si* Fol. 3 b. autem ecclesia*m* non audierit si*t ti* bi sicut ethnicu*s* et publicanus [18] Amen dico uob*is* quaecumqu*e al* ligaueritis su*per* terram erunt *so* luta in caelo [19] Iterum amen d*i* co uobis quia si *duo* bus conuener*it* super terram *de* omni re quam*cum* que petierint *fiet* illis a patre me*o* qui in caelis est [20] *u*bi enim sunt du*o* uel tres co*ngregati* — — — — — — — — — — — —

Post MATTHEUM *scr. est* IH *manu posteriori.* 12. quaere *ita cod.*

Inter xviii. 20 *et* xix. 20 *deficiunt folia duo.*

SECUND· [XIX. 20–XX. 7.

Fol. 4.

lescens omnia haec
custodiui a iuuen
tute mea quid adhuc
mihi deest [21]ait illi ihs
si uis perfectus esse
uade uende bona
et da pauperibus
et habebis thensau
rum in caelo et ue
ni sequere me
[22]Cum audisset aute-
adulescens hoc uer
bum abiit tristis
erat enim habens
multas possessiones
[23] *ihs* autem dixit disci
*pu*lis suis amen dico
uobis quod diues
difficile intrauit
in regno caeloru-
[24]Iterum dico uobis
facilius est camellu-
per foramen acus
transire quam di
uitem intrare in
regnō caelorum
[25]His autem auditis
discipuli miraba-
tur et timebant ual
de dicentes quis er
go poterit saluus
esse [26]aspiciens au
tem ihs · dixit illis a
put homines hoc
inpossibile est aput
dm̄ uero omnia
possibilia sunt
[27]Tunc respondens pe
trus dixit ei ecce
nos reliquimus
omnia et secuti su
mus te · quid ergo
erit nobis
[28]Ihs autem dixit il
lis amen dico uo
bis quod uos qui se
cuti estis me in re
generatione cum
sederit filius ho
minis in sede ma
iestatis suae sede
bitis et uos super se
des xii · iudicantes
xii · tribus istrahel
[29]Et omnis qui relique
rit domum uel fra
tres aut sorores aut
patrem aut matre-
aut filios aut agros
propter nomen me
um centuplo acci
piet et uitam aeter
nam possidebit [30]mul
ti autem sunt pri
mi nouissimi et
nouissimi primi
K. 20. [1]Simile est
[enim reg
num caelorum
homini patri fami
lias qui exiit primo
mane conducere
operarios in uine
am suam [2]conuen
tione autem facta
cum operariis ex
denario diurno
misit eos eam̄ in uine
am suam
[3]Et egressus iterum
circa horam terti
am inuenit alios
stantes in foro otio
sos et dixit illis ite
et uos in uineam
meam et quod ius
tum fuerit dabo uo
bis [5]illi autem abie
runt iterum e*xiii*
circa sextam e*t no*
nam horam fe*cit*
similiter [6]circa u*n*
decimam autem exi
it et inuenit alios
stantes et dicit illis
quid hic statis tota
die otiosi [7]dicunt

Fol. 4 b.

Fol. 4. *Post* MATTHEUM *scr. est* IΘ, *manu posteriori.* 24. transire quam di: *hae litterae partim abscissae sunt.* regno *m. p.*, regnum *corrector primus.* 28. et *superscr. ex correctore primo.* **20.** 1. **K.** *Ante* simile, *minio à manu posteriori scripta est.* 2. eam *m. p.*, *expunxit* am *et* s *superscr. corrector primus.* 6. die otiosi dicunt: *hae litterae partim abscissae sunt.*

XX. 7–23.] *MATTHEUM.*

Fol. 5. ei quia nemo nos
conduxit
Dicit et illis ite et uos
in uineam meam
[8] Cum sero autem
factum esset dicit
dm̄s · uineae procu
ratori suo uoca
operarios et redde
illis mercedem in
cipiens a nouissi
mis usque ad primos
[9] Cum uenissent er
go qui circa unde
cimam horam ue
nerant acceperunt
singulos denarios
[10] uenientes autem
et primi arbitrati
sunt quod plus es
sent accepturi ac
ceperunt autem et
ipsi singulos dena
rios [11] et accipien
tes murmuraue
runt aduersus pa
trem familias [12] di
centes hi nouissi
mi una hora fece
runt et pares eos
nobis fecisti qui
portauimus pon
dus diei et aestum
[13] Ad ille respondens
uni e*orum* dixit
amic*e non facio*
tibi in*iuriam non*
ne ex *denario con*
uenis*ti mecum* [14] *tol*
le ita*que quod tuum*
est et *uade uolo au*
tem e*t huic nouis*
simo *dare sicut et*
tibi [15] *aut non licet*
mihi *quod uolo fa*
cere *de meis* (?) *an ocu*
lus tu*us nequa* (?) *est*
quia *ego bonus sum*
[16] Sic erunt nouissi
mi primi et primi
nouissimi multi
sunt enim uocati
pauci autem electi
[17] Et ascendens ih̄s·
in hierosolyma
adsumpsit xii · dis
· cipulos suos in uia
seorsum et ait illis
[18] *ecce ascendi*mus
*hierosoly*ma et fi
*lius homini*s tra
*detur prin*cipibus
*sacerdotu*m et scri
*bis et conde*mna
bunt eum morte
[19] *et tradent e*um ge-
tibus · · *del*uden
· · · *et flag*ellabunt
· · *et crucifig*ent et
*tertia die re*surget ·
[20] *Tunc accessit* ad eu-
*mater filio*rum
zebedaei cum fi liis suis adorans et petens aliquid ab eo [21] ipse autem dixit ei quid uis ait et illa dic · ut sedeant duo fili mei unus ad dex tram tuam et unus ad sinistram tua- in regno tuo [22] Respondens autem dixit illis nescitis quid petatis potes tis bibere calicem quem ego bibitu rus sum dicunt ei possumus [23] Ait illis ih̄s · calicem quidem meum bi betis sedere aute- ad dextram meam aut ad sinistram non est meum da re uobis sed quibus Fol. 5 b.

SECUND. [XX. 23–XXI. 3.

Fol. 6. paratum est a pa
tre meo · [24] et audi
entes decem con
tristati sunt de duo
bus fratribus [25] ihs ·
autem uocauit eos
ad se et ait scitis quod
principes gentium
dominantur eo
rum et qui maio
res sunt potestate-
exercent in eis [26] no-
ita erit inter uos
sed quicumque
uoluerit inter uos
maior fieri erit ues
ter minister [27] et qui
uoluerit inter uos
primus esse erit ues
ter seruus
[28] Sicut filius hominis
non uenit ministra
ri sed ministrare
et d*are anima*m

suam redemptio
nem pro multis
uos autem quae
ritis de pusillo cres
cere et de maiore
minores esse
Intrantes autem
et rogati ad cena-
nolite recumbe
re in locis emine-
tioribus ne forte
clarior te superue
niat et accedens
qui ad cenam uo
cauit te dicat tibi
adhuc deorsum
accede et confun
daris si autem in
loco inferiori[e] re
cubueris et super
uenerit *hu*milior
te dicet tibi qui te
ad cenam uocauit
accede adhuc su

perius et erit hoc
tibi utilius
[29] Et egredientibus eis
ab hiericho secuta
est eum turba mul
ta [30] et ecce duo caeci
sedentes secus uia-
audierunt quod
ihs · transit clama
uerunt dicentes
miserere nobis · ihu ·
fili dauid
[31] Turba autem incre
pabat eos ut tacerent
ad illi magis cla
mabant dicentes
dm̄e · miserere no
bis fili dauid
[32] Et stetit · ihs · et uoca
uit eos ad se et ait
illis qu*id* uultis fa
ciam *u*obis [33] dicunt
illi dm̄e ut aperi
antur *oculi nos*

tri [34] misertus aute- Fol. 6 b.
eis · ihs · tetigit ocu
los eorum et con
festim uiderunt
et secuti sunt eum
21.[1] Et cum adpropias
sent hierosolyma
et uenissent in be
tage in montem [mi
KA. oliueti tunc · ihs ·
sit duos discipulos
suos [2] dicens eis
Ite in castellum quod
contra uos est et in
uenietis asinam
alligatam et pullu-
eius cum ea solui
te et adducite eam
mihi [3] et si quis uo
bis aliquid dixerit
dicite quia dm̄s ·
opera eorum de
siderat et confes
tim remittet eos

28. et dare animam : *hae litterae partim abscissae sunt.* l. 19. inferiori *m. p.* [e] *m. p. corrector, ut credo.* l. 24. accede adhuc su : *hae litterae partim abscissae sunt.* **21.** 1. KA. *Ante* oliueti *minio a manu posteriori scriptum est ; et post* oliueti *addidit* ⁊ *minio eadem manus.*

Inter xxi. 3 *et* xxvi. 56 *deficiunt ut uidetur quaterniones duo.*

XXVI. 56–74.] *MATTHEUM.*

Fol. 7. prophetarum tunc
discipuli eius omnes
relicto eo fugerunt
57 ad illi tenentes ihm ·
duxerunt ad caipha-
principem sacerdo
tum ubi scribae et se
niores conuenerant
58 petrus autem seque
batur eum de longi-
quo ad atrium prin
cipis sacerdotum
Et ingressus intro se
debat cum ministris
ut uideret exitum rei
59 princeps uero et uni
uersum concilium
querebant falsum
testimonium aduer
sus ihm · ut eum in
terficerent 60 et non
inuenerunt cum
multi falsi testes ac
cessis*ent*

bat foris in atrio et Fol. 7 b.
accessit ad eum una
anchilla dicens ei et tu
eras cum · ihu · galileo
70 petrus autem nega
uit in conspectu om
nium dicens nescio
quid dicas nec noui
71 Egressus autem ad ia
nuam uidit illum alia
ancilla et ait illis qui
ibi erant et hic erat
cum ihu · nazareno
72 et iterum cum iura
mento negauit [ces
73 Et post pusillum ac
serunt qui ibi stabant
et dixerunt petro ue
re ex ipsis es tu na-
et loquella tua simi
lis est 74 tunc coepit de
uotare se et iurare
quia non noui ho
sede *minem et con*festi-

Hic fasciculus uidetur fuisse ternio ex quo folia quattuor interiora interciderunt. 60. cessisent: *hae litterae paene omnino abscissae sunt.* 69. dicens tu ei et ei et *superscr. sunt e correctore posteriori.* 73. et dixerunt petro ue: -ixe- petro ue *paene euanuerunt.* re ex ipsis es tu na-: *inter* es *et* tu *est rasura quasi* 2 *litt.: sed scriptura euanuit: in rasura scripsit manus posterior* et. 74. ho]minem et confesti- *Tota linea abscissa est exceptis superioribus partibus litterarum* festi-

SECUND· [XXVII. 62–XXVIII. 3.

Fol. 8.

— — — — *cant* — — — *tem*

— — — — — — — —

— — — — — — — —

— — — — — — — —

— — — — — — — —

— — — — — — — —

— — — — [66] — — — *abeun*

[62] altera autem die tes munierunt se
quae est post paras pulchrum signan
ceuem conuenerunt tes lapidem cum cus
principes sacerdo todibus **28.**[1]†uespere
tum et farisaei ad [au
pilatum [63] dicentes tem sabbati quae lu
dm̄e · rememora cescit in primam
ti sumus quod seduc sabbati uenit ma
tor ille dixit adhuc ria magdalena et al
uiuens post tertium tera maria uidere
diem resurgam [64] iu sepulchrum·
be ergo custodiri [2] Et ecce terrae motu
sepulchrum usque factus est magnus
in diem tertium angelus enim dm̄i
ne forte ueniant descendit de caelo
discipuli eius et fu et accedens reuolu
rentur eum et di it lapidem et sedebat
super eum [3] erat au

Fol. 8 b.

66. tes munierunt se: *hae litterae partim abscissae sunt.* **28.** 1. *Ante* uespere *superscr. est* † *manu posteriori.*

XXVIII. 8–20.] *MATTHEUM·*

Fol. 9. [8]timore et gaudio mag
no currentes nun
tiare discipulis eius
[9]Et ecce · iħs occurrit
[il
lis dicens hauete illae
autem accesserunt
et tenuerunt pedes
eius et adorauerunt
eum [10]tunc ait illis
iħs · nolite timere ite
nuntiate fratribus
meis uet eant in gali
leam ibi me uidebunt
[11]quae cum abissent
ecce quidam de cus
todibus uenerunt
in ciuitatem et nun
tiauerunt principi
bus sacerdotum om
nia quae facta sunt
[12]et congregati cum
senioribus consilio
accepto pecuniam
copiosam dederunt
milit^{ti}bus [13]dicentes di
cite quia discipuli eius
nocte uenerunt et
furati sunt eum no
bis dormientibus
[14]et si hoc auditum fue
rit a praeside nos
suadebimus ei et se
curos uos faciemus
[15]At illi accepta pecu-
[nia
fecerunt sicut erant
docti et diuulgatum
est uerbum istut a
put iudeos usque in
hodiernum diem
[16]Undeci autem disci
puli abierunt in ga
lileam in montem
ubi constituera*t*
illis iħs · [17]et uidente*s*
eum adorauerun*t*
quidam autem du
bitauerunt [18]et acce
dens iħs · locutus est
illis dicens data est
mihi omnis potes
tas in caelo et in ter
ra [19]euntes nunc do
cete omnes gentes
baptizantes eas in
nomine patris et fi
li et sp̄s sancti [20]doce-
tes eos seruare om
nia quaecumque
mandaui uobis et
ecce ego uobiscum
sum omnibus die
bus usque ad con
summationem sae
culi

Fol. 9 b.

SECUND: MATTHEU-

EUANGELIUM

10. uet: e *erasa est. post* uidebunt, l *scriptum est manu posteriori.* 12. mili^{ti}bus^{ti} *superscr. a manu, ut uidetur, prima.*

Deficit codex usque ad Ioh. xix. 13.

(*Ex codice Uadiano.*)

SECUND. [XIX. 13–27.

Fol. 10. [13] dit pro *tribunali*
in loco *qui dicitur*
lycho*strotus hebraei*
cae au*tem genne*
tha [14] *erat autem*
praepa*ratio paschae*
hora *quasi sex*
ta et ai*t iudaeis ec*
ce rex *uester* [15] *ad illi*
excla*mauerunt*
tolle *eum crucifige di*
cit illis p*ilatus rege-*
uestr*um crucifiga-*
respon*derunt prin*
cipes s*acerdotum nos*
non h*abemus re*
gem n*isi caesare-*
[16] tunc e*rgo tradidit*
eis illu*m ut crucifi*
gereta*r*
suscepe*runt ergo*
ihm· [17] *et gestans si*
bi cruc*em perue*
nit in *locum*

[24] *diui*serunt *sibi* Fol. 10 b.
uestimenta mea
et supra uestem
meam miserunt
sortem
*Milites qui*dem
*haec fecer*unt
[25] *Stabant aute*m iux
ta crucem ih̄u · ma
*ter eius et so*ror ma
*tris eius ma*ria cleo
*pe et ma*ria mag
dalene
[26] *Ih̄s.* aute*m ut*
*uidit matre*m suam
*et discipulu*m ad
*stantem qu*em di*li*
*gebat dicit m*atri su
*ae mulier ec*ce fili
us tuus [27] *dein*de dicit
*discipulo ec*ce mat
*er tua et ex i*lla ho
*ra accepit il*lam
*discipulus il*le in sua

13. dit *pars posterior uerbi* sedit *esse uidetur.* lycho*strotus: ita Codex, iudice Idtensohn.*
24. si*bi litteris minoribus a m. p. ut uidetur scriptum est.*

(*Ex codice Uadiano.*)

XIX. 28–42.] *IOHANNEN·*

Fol. 11. [28]*Pos*tea iħs·sciens quo
*ni*am omnia con
*su*mmata sunt ut
*sc*riptura implere
tur ait sitio [29] et uas
*po*situm erat ace
*to p*lenum hysopo
*ad*miscentes spon
*gi*am ergo plenam
*a*ceto perticae cir
*cu*mponentes op
*tu*lerunt ori eius
[30] *cu*m ergo accepis
set iħs · acetum dixit
*o*mnia consum
*m*ata sunt et incli
*n*ato capite credidit
sp̄m · [31] iudaei ergo
*q*uoniam cena pu
ra erat ne remane
*re*nt in crucem cor
*po*ra in sabbato erat
*e*nim magnus dies
*e*ius sabbati roga
uerunt pilatum
ut frangerentur
eorum c[r]ura et tol
lerentur de cruce
[32] Uenerunt ergo
milites et illius qui
dem primi frege
runt crura et al
terius similiter
qui crucifixi erant
cum eo
[33] Ad iħm · autem cu-
uenissent ut uide
rent eum iam mor
tuum non frege
runt eius crura
[34] sed unus ex mili
tibus lancea latus
eius percussit et exi
uit continuo san
guis et aqua [35] et qui
uidit testificatur
et testimonium
perhibuit et uerum
est et uerum est tes
timonium eius et
ille scit quia uera
dicit ut et uos cre
datis [36] facta sunt
enim haec ut scrip
turae inplerentur
ossum non co-
fringetis ab eo
[37] Et iterum alia scrip
tura
uidebunt ad
quem in quem
conpuncxerunt
[38] after desu so piot
Post haec autem ro
gauit pilatum io
seph · ab arimathi
der uuas disco
a · qui fuit discipu
taucone so
lus iħu · occulte au
duruh forahain
tem propter metu-
iudeono
iudaeorum ut tol
leret corpus · iħu ·
et permisit pilatus
[39] uenerunt ergo
et tulerunt eum
Uenit autem et ni
codemus qui pri
mum uenerat *ad*
iħm · nocte ferens
mixturam mur
rae et aloen qua
si libras centum
[40] Acceperunt ergo
corpus · iħm · et al
ligauerunt eum
linteis cum aroma
tibus sicut est co-
suetudo iudaeis
sepelire
[41] Erat autem in lo
co ubi crucifixus
est hortus et in hor
to monumentu-
nouum in quo no-
dum quisquam
positus erat [42] ibi er
go propter paras
ceue quia iuxta

Fol. 11 b.

30. credidit *m. p.*, c *erasit corr. posterior et* d *minio superscripsit, ita ut* reddidit *fieret.* 31. [r]cura [r] *superscripsit corr. m. p.* 33. ut *m. p.*, u *perlineauit corr. posterior et* e *atramento nigriore superscripsit.*

Post IOHANNEN *scr. est* IΔ *manu posteriori.* 35. ,,, ,, ,,, ,,, et uerum est *punctis notauit corr. posterior atramento nigriore.* 40. iħm *m. p., perlineauit* m *et* u *superscripsit corr. posterior.*

Deficiunt ut uidetur ad initium Marci quaterniones duo.

SECUND · [VII. 13–31.

Fol. 12.

bum dī per tradi
tionem uestram
stultam quam tra
didistis et similia hu
ius mod*i mul*ta faci
tis [14] *Et* conuocans
turbam iterum di
xit illis audite me o-
nes et intellegite [15] ni
hil est a foris quod ho
minem intrans in
eum possit eum coi-
quinare sed quae de
homine profi*ciscun*
tur illa sunt qu*ae co*
inquinant ho*minem*
[16] si quis habet au*res*
diendi audiat [*au*
[17] Et cum introisse*t in*
domum prae mul*ti*
tudinem interro
gabant eum disc*i*
puli eius similitudi
nem [18] et ait illis sic et

uos inprude*ntes*
estis non int*ellege*
tis quia omne *quod*
a foris introit *in ho*
mine non pote*st eum*
coinquinare [19] *neque*
enim introiit *in cor*
eius sed in uen*trem eius*
et in secessum *exit pur*
gans omnes *escas*
et exit in riu*um*
[20] Dicebat autem *quia*
quae de homi*ne*
exeunt illa co*inqui*
nant homin*em*
— — — —
— — — —
— — — —
— — — —
— — — —
— — — —
— — — —
— — — —
— — — —

nequa(?) *b*lasphemia
*super*bia stultitia
[23] *om*nia haec mala
*de i*ntus procedunt
*et co*inquinant ho
*mi*nem
[24] *Et ex*surgens abiit
*in fi*nibus tyri et cu-
*intr*asset in domu-
*nem*nem uoluit
scire et non potu
*it late*re [25] cum audis
*set e*nim mulier
. . . . cuius filia ha
*beb*at spiritu*m in*
mundum . . . . . .
— — — —
— — — —
— — — —
— — — —
— — — —
[27] *et dicit ei sine pri*

mum satiari filios
non est enim bonu-
sumere panem fi
liorum et proicere
canib*us*
[28] Ad illa respo*ndit ei*
dicens ita dm̄e · na-
et catelli subtus me-
sam edent de micis
puerorum [29] et dixit
ei uade propter hunc
uerbum tuum exi
it daemonium a fi
l*ia tua*
[30] *Et cum* isset domi*um* a
put se(?) inuenit dae
*mo*nem exisse et
*fili*am suam recu-
*be*ntem in lecto$^{\rho}$ [31] et)
deinceps ingressus
de finibus tyrii
uenit per sidonem
ad mare galileae
inter medios fines

Fol. 12 b.

13. quam: *supra* -a- *est rasura unius litterae.* 17. multi)tudinem -m *finalem expunxit et perlineauit corrector.* 24. nem)nem *superscr. est ex m. p. correctore fortasse, sed scriptura paene euanuit.* 27. filiorum *mediae litterae huius uerbi partim abscissae sunt.* 30. domi*um* *m. p. superscr. m. p. corr. fortasse, sed scriptura paene euanuit.* 30, 31. lectoρ et) ρ) *a manu posteriori addita.*

Inter vii. 31 *et* viii. 32 *deficiunt ut uidetur folia quattuor.*

VIII. 32–IX. 10.] *MARCUM*·

Fol. 13. cens dm̃e · propiti / us esto nam hoc no- / erit [33] qui conuersus / ut uidit discipulos / suos obiurgauit pe / trum dicens uade / post me satana quo / niam non sapes / quae dei sunt sed / quae sunt hominu- / [34] Et conuocata turba / cum discipulis suis / dixit si quis uult se / qui me abneget se ip / sum et tollat cruce- / suam et sequatur / me [35] quisque enim / uoluerit animam / suam saluare per / det eam qui autem / perdiderit anima- / suam causa euan / gelium saluauit ea- / [36] Quid enim prodest

homin*i si lucra*tus / fuerit totum sae / culum et iactura / tus fuerit animam / suam [37] aut quam / dabit homo com / mutationem pro / animaṁ suaṁ / [38] quisque enim con / fusus fuerit me et / mea uerba in gene / ratione adultera / et peccatrice et fili / us hominis confu- / detur eum cum / uenerit in gloria- / patris sui cum an / gelis sa*nctis* **9.**[1] et dice / bat illis . / Amen *dico uobis* / quia *sunt quidam* / hic s*tantes mecum* / qu*i non gustabunt* / mor*tem* do*nec ui*

de . . *reg*num di- / ue*nien*tem in uir / *tute*m [adump / [2] Et post dies sex / sit iħs petrum et / iacobum et iohan / nen et duxit illos / in montem altum / seorsum solus et / transfiguratus est / in conspectu eoru- / [3] Et uestimenta eius / *fac*ta sunt fulgen / tia candida ualde / tamquam nix [4] et ui / sus est eis helias cu- / moysi et conloque / bantu*r cu*m iħu / [5] *Et p*etru*s di*xit ad / *iħm · rabbi* optimu- / *est nobis hic* esse et / *si uis faciam*us tria / *tabernacula* et(?) / *tibi unũ et m*oysi u

num et heliae unũ Fol. 13 b. / [6] nesciebat enim quod / loqueretur timore / enim repleti sunt / [7] Et facta est nubs om / umbrans eos ue / nit uox de nube di / cens hic est filius / meus carissimus / audite eum [8] et sta / tim respicientes ne / minem alium ui / derunt nisi · iħm · / solum secum / [9] Et cum descenderent / de monte praece / pit illis ne cui quae / uiderunt enarra / rent nisi cum filius / hominis a mortuis / surrexerit / [10] Et uerbum retinue / runt aput se quae / rentes quid est cum

36. fuerit totum, *etc., scriptura hac et sequentibus lineis paene euanuit.* 37. animaṁ suaṁ *expunxit* m *corr.* 38. cum cum *Tisch., sed codex mihi uidetur* eum cum *habere.* **9.** 1. mortem . . . oc . . . *sic Tisch., sed ex loco litterarum mihi uidetur scribam* do(nec) *scripsisse.* 5. *tabernacula* et: et *dubium; scriptura enim paene euanuit.*

Inter ix. 10 *et* xiii. 2 *deficiunt ut uidetur folia uiginti.*

SECUND: [XIII. 2—20.

Fol. 14. alius resurget sine manibus [mo-
dum est finis [8] exsur
[3] Et sedente eo ad
get enim gens su
tem oliueti contra
per gentem et reg
templum interro
num super regnu-
gabant illum secre
et erint terre mo
to petrus et iacobus
tus circa loca et fa
et iohannes et an
mes initium dolo
dreas [4] dic nobis qua-
rum omnia haec
do haec erunt et
[9] deinde uos ipsos
quod signum cum
tradent in conci
incipient omnia
lia et in synagogis
haec consummа
bapulabitis et ad
ri [5] et respondens
praesides et ad re
ait illis uidete nequis
ges stabitis causa
uos seducat [6] multi
mei in testimoni
enim uenient in
um illis [10] et in omni
nomine meo dice-
bus gentibus in pri
tes quia ego sum et
mis oportet prae
multos seducent
dicare euangeliu-
[7] Cum autem audie
[11] et cum adducent
ritis bella et opinio
uos tradentes no
nes proeliorum no
lite solliciti esse nec
lite turbari oportet
praemeletare quid
enim fieri sed no-
loquamini sed quod
cumque datum
fuerit uobis in illa
hora hoc loquimi
ni non enim uos
estis qui loquimi
ni sed sps · sanctus
[12] Et tradet frater fra
trem ad mortem
et pater filium et in
surgent filii in pa
rentes et morti ad
ficient eos [13] et eritis
odio omnibus cau
sa nominis mei qui
autem perseuera
uerit in finem hic
saluus erit
[14] Et cum uideritis abo
minationem de
7 quod dictum est a daniel proph'
7 solationis · stare
7 ubi non oportet
7 qui legit intellegat
7 quid dicit ·
Tunc qui fuerint in **Fol. 14 b.**
iudea fugiant in mo-
tibus [15] et qui super tec
tum fuerit non des
cendat in domo
sed nec intret tol
lere aliquid de do
mo sua [16] et qui in a
gro fuerit non re
uertatur retro tol
lere uestimentum
suum
[17] Uae autem praeg
nantibus et lacta-
tibus in illis diebus
[18] et orate ne hieme
[aut sabbato
haec fiant [19] erint
enim in diebus il
lis tribulationes
quales non fuerunt
numquam tales
ab initio creaturae
usque ad huc sed
neque fient [20] et nisi

8. erint: *ita Cod. primo, eiusdem saec. ac manus prima: sic Tisch.* 9. me *m. p.* mei *corrector.* 14. ⁊ quod dictum est a daniel proph. *a correctore margine additum est.* 18. aut s(ab)bat(o) *ab eodem correctore, credo, in ima pagina scripta est glossa manu Hibernica, atramento nigriore, saec.* VIII (*Dr Idtensohn*).

Inter xiii. 20 *et* xv. 22 *deficiunt ut uidetur duodecim folia.*

XV. 22–41.] *MARCUM·*

Fol. 15. gotha locum quod
est interpraetatu-
caluariae locus
[23] et dabant illi uinu-
mixtum cum mur
ra et non accepit
[24] Et cum crucifixis
sent illum diuise
runt uestimenta
eius sortem mitte-
tes [25] erat autem ho
ra tertia et custodi
bant eum [26] et erat in
scriptio causae in
scripta rex iudaeo
rum [27] et cum eo cru
cifixerunt duo la
trones unum ad
dextram et unum
ad sinistram [28] et in
pleta est scriptura
quae dixit et cum
scelestis aestima
tus est et [29] qui tran
siebant blaspheme
bant mouentes
capita et dicentes
ua qui destrues te-
plum et aedificas
in triduo [30] salua te
descendens de cru
ce [31] et principes sacer
dotum deluden
tes ad alis alium cu-
scribis dicebant
Alios saluabit se no-
potest saluare [32] xps
rex istrahel desce-
dat nunc de cruce
ut uideamus et cre
damus illi · et qui si
mul crucifixi era*nt*
cum illo increpa
bant eum
[33] Et cum hora sexta
facta esset tene
brae factae sun*t*
super omnem te*r*
ram usque in ho
ram nonam [34] et ho
*ra no*na exclama
uit ihs · uoce mag
*na he*li heli lama
. . . a . . ani quod est
*inter*praetatum
ds · *m*eus ds · meus
*quar*e me dereli
quisti
[35] *Et quid*am circum
*stanti*bus cum au
*dire*nt dicebant
. . *he*lian uocat [36] et
*accu*rrens unus
*et inp*lens spongia-
. . . . . inponens
*cala*mo potiona
*uit eu*m dicens si
*ne ui*deamus si ue
*niat h*elias depone
*re eu*m
[37] *Ihs au*tem emissa
uoce magna emi
sit spm · [38] et ecce ue Fol. 15 b.
lum templi scissu-
est in duas partes
a summo usque
in imum
[39] Uidens autem cen
turio qui adsistebat
ibi quod sic excla
mans emisisset · spm ·
et uelum templi scis
sum est in duas par
tes dixit uere hic ho
mo filius dī · erat
[40] Erant autem muli
eres a longe expec
tantes in quibus erat
maria magdalene
et maria iacobi mi
noris et iosetis ma
ter et salomae [41] quae
et cum esset in ga
lilaea sequebantur
eum et aliae con
plures que ascende

SECUND· [XV. 41–XVI. 13.

Fol. 16. rant cum eo hiero
solymis
42 *Et* cum iam sero es
set factum quia ce
na pura erat quod
est ante sabbatum
43 uenit ioseph · ab ari
mathia locuples de
curio qui erat et ip
se expectans regnu-
dī · hic audenter in
trauit ad pilatum
et petit corpus ihu ·
44 *P*ilatus autem mira
tus est si iam mor
tuus esset 45 et cum re
scisset a centurio
ne donauit corpus
ioseph
46 *E*t ioseph · empta sin
done acceptum eu-
inuoluit in sindo
ne et inposuit illu-
in monumento
quod erat excisum
de petra et aduo
luit lapidem ad os
teum monumen
ti 47 maria autem
magdalene et ma
ria iacobi uiderunt
ubi poneretur **16.** 1 et
euntes emerunt
unguenta ut eum
unguerent 2 et ma
ne postera die sab
batorum ueniunt
ad monimentum
oriente sole 3 et dice
bant inter se quis
nobis reuoluet la
pidem ab osteo mo
numenti 4 erat eni-
magnus ualde
Et ueniunt et inue
niunt amotum
lapidem 5 et ingres
sae in monimen
to uiderunt iuue
nem sedentem
et ad dextram coo
pertum stolam
albam et expaue
runt 6 et ille dixit eis
nolite timere · ihm ·
quaeritis naza
renum crucifixu-
surrexit non est
hic uidete ecce lo
cus illius ubi fuit
positus 7 sed ite dici
te discipulis eius et
petro quia ecce prae
cedit uos in galilae
am illic eum uide
bitis sicut dixerat
uobis
8 Et egressae fugerunt
a monumento
habebat enim eas
timor et pauor et
nemini nihil dixe
runt timebant
enim 9 surgens
autem mane pri
ma die sabbati ui
sus est primum
mariae magdale
nae a qua eiecerat
septem daemonia
10 illa abiit et renun
tiauit iis qui cum il
lo erant lugentibus
et flentibus 11 et illi
cum audissent qui
a uiuit et uisus est
ab ea non credide
runt
12 Post haec autem duo
bus ex his ambulan
tibus uisus est in
alia forma eunti
bus in uilla 13 et illi
euntes nuntiaue
runt ceteris neque
his crediderunt
Fol. 16 b.

IIII SECUND *in rasura scriptum est manu posteriori.*

FRAGMENTUM SANGALLENSE (o).

EUANG. SEC. MARC. XVI. 14–20.

Edidimus ex codice ipso et ex apographo in schedis Tischendorfii, manu puerili, sed ab ipso Tischendorfio correcto. Ultimum folium uidetur euangeliarii ueteris uersionis, pagina enim folio uerso uacat. Creditur scriptum temporibus Merouingicis saeculo VII exeunte uel VIII ineunte. Litterae abscissae et ex coniectura additae typis inclinatis exprimuntur.

Pagina centimetros 22 latitudine habet et 31 altitudine, ut non multum discrepet a magnitudine foliorum *n*. Potest fuisse additamentum ad codicem illum, cum detrimentum folii ultimi tempore progrediente passus fuerit. Incipit enim eodem plane loco ubi desinit *n*, et eundem linearum numerum habet. Plura uide in Prolegomenis.

[XVI. 14–20.

Fol. ult. [14] *noui*ssime autem re
*cu*mbentibus illis un
*dec*im apparuit ihs et ex
*pro*brauit increduli
*tat*em eorum et duri
*tia*m cordis illorum
*quo*niam illis qui eu-
*uid*erant resurre
*xis*se nuntiantibus
non crediderunt
[15] *Et dicit* illis ihs euntes
[in or
*be*m uniuersum prę
*dica*te euangelium
*uni*uersae creaturae
[16] *qui* crediderit et bap
*tiz*atus fuerit sal
uus erit qui autem
*no*n crediderit dam
*na*bitur
[17] *Signa* autem creden
*te*m haec sequuntur
*in n*omine meo dae
*mon*ia eiciunt lin
guis nouis loquentur
[18] serpentes non time
bunt et si aliquid mor
tiferum quis biberint
non illos nocebit su
pra languidos inpo
nunt manus suas et
bene habebunt
[19] Et dns · ihs · xps ·
[postqua-
locutus est illis asce-
dit in caelis sedit ad
dexteram dī [20] illi au
tem profecti praedi
cauerunt et docue
runt ubique dno · ad
iuuante et sermone
confirmante pro
sequentibus signis
Amen

EXPL · EUANGE
LIUM SEC ·
MARCUM ⊢⊢⊢—·
Amen.

Fol. ult. b.

Haec pagina uacat, nisi ubi scriptores uarii animi causa res nihili scriptitauerunt.

MARCUM *additur a correctore.* 14. *Corrector superscripsit* ihs et. 15. *Corrector superscripsit* ihs.

FRAGMENTUM SANGALLENSE (p).

EUANG. SEC. IOH. XI. 14–44.

Hoc fragmentum continetur foliis duobus Lectionarii Scotici uel Hibernici, saec. VII, VIII. Edidimus ex codice ipso (Fragmentorum Collectio, tom. II, pp. 430–433) et ex apographo, manu eadem qua *o*, in schedis Tischendorfii; sed ab ipso correctum est. Punctus indicant litteras abscissas, sed hic illic litteras et uerba ex coniectura restituimus. Lineae in unaquaque pagina, prima forsan excepta, uidentur fuisse una et uiginti. Litterae sunt in linea fere triginta. Ediderunt etiam fragmentum nostrum Haddan et Stubbs (*Councils*, Vol. I, App. G, p. 197, Oxford, 1869), atque Forbes (*Preface to Arbuthnott Missal*, p. xlviii.) quorum lectiones, adhibitis libris, in notulis recensuimus ubi lectori prodesse uideantur. In notulis H = Haddan et Stubbs, F = Forbes. Batiffol hoc fragmentum reperire non poterat.

SECUND· [XI. 14–29.

Fol. 1. te decet dñe imnus dš in sion Et tibi
reddetur uotum hirusalem Exaudi
orationem meam ad te Omnis Caro
ueniet
[14] IN illis diebus dixit iħs addiscipulos
suos lazarus amicus noster in
firmabatur Et manifeste
mortuus est , [15] Et gaudeo propter
uos ut credatis quoniam non
eram ibi , sed eamus ad eum ,,
[16] dixit autem thomas qui dicitur didi
mus Cum discipulis suis eamus et nos
moriamur Cum illo , [17] Uenit iħs et inuenit
eum iam quartum diem in monumento
habentem , [18] Erat autem bethania iux
ta hirusolimam , quassi stadiis quin
decim , [19] Multi autem a iudeis uenerunt

uiam uenit ei , maria autem domi se Fol. 1 b.
debat , [21] dixit ergo martha ad iħm
dñe si fuises non fuiset mortuus
frater meus , [22] Sed nunc scio quoniam
quaecumque petieris adō dabit tibi
dš , [23] Ait ei iħs resurget frater tuus ,
[24] dicit ei martha Scio quia resurget
inresurrectione innouissimo die ,,
[25] dixit ei iħs Ego sum resurrectio et uita
qui credit in me etsi mortuus fuerit
uiuet [26] et quiuit et credit inme nonmo
rietur num Credis hoc , [27] dicit ei , utique
dñe ego Credidi , quoniam tu es fi
lius dī · qui nunc mundum uenisti , [28] Et
cum haec dixisset abiit et uocauit
mariam sororem suam silentio dicens ,
magister uenit et uocat te , [29] At illa

14. infirmatur H. *et* F. 22. domino—dominus H. *et* F. 25. ei *om.* H. *et* F. 26. qui uiuit H. *et* F. morietur num *incuria credo pro* morietur in aeternum *et sic* F. 27. dixit H. *et* F. *Ante* filius *inserunt* Christus H. *et* F. 28. dicens : *scriba, incuria forsan,* diſcenſ *scripsit.*

XI. 31–44.] *IOHANNEN* ·

Fol. 2. [31] iudei autem qui erant cum ea · li · · ·
et consulabantur eam ut ui*derunt*
mariam quod festinanter *surre*
xiset et exiset subsecuti sun*t eam*
dicentes quoniam uadit ad mon*umen*
tum Ut ploret ibi , [32] maria au*tem cum*
uenisset ubi erat ihs et uid*isset eum*
procedit ad pedes eius · dñe · · · · · *fui* (?)
ses frater meus non fuiis*et mor*
tuus , [33] IHS autem cum uidisset *eam*
flentem et iudeos qui uener*ant* (?) *cum*
ea flentes turbatus est spū(?)· · · ·
commotus [34] dixit , Ubi posuisti · · ·
dicunt dñe ueni et uide , [35] et *lacri*
matus est ihs , [36] dixerunt autem · · · · ·
ecce quomodo amabat illum [37] *et* (?) *dixe*
runt quidam exeis , non po · · · ·

· · · · · superpossitus ei , [39] dixit Fol. 2 b.
*ihs tolli*te lapidem , dixit ei soror
· · · · · · · martha dñe iam pudit , qua
*driduu*m enim habet , [40] Ait ihs non
· · · · · · · · · · , quoniam si credideris uide
bis(?) *gl*oriam dī , [41] Sustulerunt ergo la
pidem ihs autem eleuauit oculos
suos sussum , et dixit pater gra
*tias ag*o tibi , quoniam audisti me ,,
[42] · · · *au*tem sciebam quoniam semper
*me au*dis sed propter turbam que
· · stat , dixi , ut credant quoni
*am t*u me missisti , [43] Et cum haec di
xisset exclamauit uoce magna
*lazar*e prodi foras [44] Et confestim
· · · · · · *q*ui mortuus erat ligatis pedib ;
· · · · *ma*nibus fasceis et facies eius

— — — — — — — — — — — —
— — — — — — — — — — — —
— — — — — — — — — — — —
— — — — — — — — — — — —

31. ea . li . . . *ita Codex, ut credo ; fortasse* illic *fuit :* in domo *supplet* F. exiset *m. p., superscr.* s *manus contemporanea, ut uidetur.* 34. uide : *prima pars litterae* u *erasa est.* 37. runt : *ita Codex, ut credo* : nunt H., nunc F., *quippe* n *et* r *multam inter se similitudinem in hoc Codice habent.* 38. superpossitus ei, dixit : *hanc lineam om.* H. *et* F. 39. soror : *om.* H. 40. sic ne di H. *et* F. *pro* si credi[deris] *i. e.* n *pro* r. 42. dixi : i *finalis euanuit.*

FRAGMENTA EUANGELII
SECUNDUM LUCAN
E MEMBRANIS CURIENSIBUS (a_2).

Luc. xi. 11–29; xiii. 16–34.

MONITUM.

FRAGMENTA quae sequuntur hodie asseruantur 'in episcopalibus quae Curiae sunt archiuis.' Primus indicauit B. Hidber, Professor Bernensis. De his deinde disseruit Ernestus Ranke in *Theol. Studien und Kritiken*, Gothae, 1872, pp. 505–520, sub titulo *Ein Kleiner Italafund*. Idem primus edidit Marburgi eodem anno, sub titulo *Curiensia Euangelii Lucani Fragmenta Latina*, et postea Uiennae anno 1874.

Credit Ranke haec folia saeculo V ineunte exarata fuisse. Per latitudinem dissecta schedas duas faciunt simili forma, ut utraque quattuordecim fere uncias (Zoll) latitudine et quinque altitudine habeat; unde sequitur paginam codicis septem uncias latam, et decem altam fuisse. Folia sunt exteriora quaternionis, cui numerus est XVIII. Hinc conicias ordinem euangeliorum fuisse ueteribus Latinis solitum Matthaeum, Iohannem, Lucan et Marcum. Plura uide in Prolegomenis.

Historicis rei criticae appellantur a_2 cum maxime concordent cum codice Vercellensi (*a*). P. Batiffol, Parisiensis (*Note sur un éuangeliaire de Saint Gall*, Paris, Champion 1884) credit haec folia nostra codici Sangallensi (*n*) pertinere, quae etiam parum consulte appellat p^1. De his uide in Prolegomenis nostris.

XI. 11—29.] *SECUND · LUCAN ·*

Fol. 1. pro piscem serren
tem illi porriget [12] aut
si petierit ouum nu-
quid porrigit illi scor
pionem [13] si ergo uos
cum sitis mali scitis

data bona dare fili
is uestris quanto ma
gis pater de caelo da
bit bona data peten
tibus se
haec cum dixisset
offerebant illi unum daemoniacū
[14] Et factum est cum ei
ceret daemonium
et illut fuit mutum
eiciente autem illo
mutum daemoni
um omnes turbae
stupebant [15] quidam
autem ex illis dixe
runt in beelzebul
principe daemonio
rum eicit daemo
. hd .
nia [16] alii autem temp
tantes signum quae
ille autem respondit et dixit
quomodo potest satanas
satanan expellere .
. hs .

rebant de ca*elo ab*
illo [17] ipse aute*m sci*
ens cogitati*ones*
illorum dix*it*
Omne reg*num*
diuisum sup*er se*

deseretur e*t domus*
super dom*um ca*
det [18] si et sata*nas su*
per satanan *diuisus*
est quomodo *s*
tabit regnu*m eius*
quoniam *dicitis in*
beelzebul pr*incipe*
daemonio*rum*
eicere me da*emo*
nia [19] quod si e*go in*
beelzebul e*icio fi*
lii uestri in q*uo ei*
cient ideo ips*i ues*
tri iudices er*unt*
[20] Si autem in d*igito dī* ·

eicio daemo*nia cer*
te anticipau*it in uos*

*reg*num dī ·
[21] *Cum* quis fortis et
*arma*tus tueatur
*domu*m suam in pa
*ce eru*nt facultates
eius [22] quod si fortior
nie
*eo su*peruens ui
*cerit i*llum arma
*tura*m illius tollit
*in qu*a confidebat
*et spo*lia illius diui
dit [23] qui non est
*mecu*m aduersus
*me es*t et qui non
*colli*git mecum
*dispa*rgit
[24] *Cum i*mmundus
sps · exierit de ho
i
mine ercuit per
*arid*a loca quae
*aqua*m non ha
bent quaerens re
*quie*m et non in
*ueni*ens dicit re

uertar in domum
meam unde exiui
[25] et cum uenerit in
uenit commun
datam et ornatam
[26] tunc uadit et adsu
mit adhuc alios sep
tem spiritus nequi
ores se et intrantes
inhabitant et fiunt
nouissima homi
nis illius peiora prio
rum · [27] factum est
autem dum dice
ret haec ipse leua
ta uoce quaedam
mulier dixit illi be
atus uenter qui te
portauit et ubera
quae suxisti [28] qui ait
illis beati qui audi
unt uerbum dī · et
custodiunt
[29] Turba autem conue

Fol. 1 b.

Deficiunt folia sex.

SECUND · LUCAN · [XIII. 16–34.

Fol. 2. alligauit satanas
ecce iam · XVIII · annis
non oportebat sol
ui a uinculo hoc die
sabbati
[17] Haec dicente eo con
fundebantur om
nes quia aduersan
tur ei et omnis popu
lus gaudebat in om
nibus mirificis quae
fiebant ab illo [simi
[18] Dicebat ergo cui
le est regnum dī · et
cui adsimilabo illut
[19] simile est grano si
napis quod accepto
homo misit in or
to suo et creuit et fac
ta est arbor et uolu
cres caeli requieue
runt in ramis eius
[20] et iterum dixit
Cui est simile regnu

dēi · et cui adsimila
bo illut [21] simile est
est fermento quod
acceptum mulier
abscondit in fari
mensuras tres
na donec fermen
taretur totum
[22] Et circuibat per ciui
tates et uicos docens
et iter faciens in
hyerosolymis
[23] Dixit autem quida-
illi dm̃e · si pauci sun*t*
qui salui futuri sunt
Qui dixit ad illos [24] in
tr*ate per angustum*
ostium *quoniam*
multi d*ico uobis*
quaeren*t nec pote*
rint intro*ire*
[25] Cum autem in*tra*
uerit p*ater fami*
*lias et adcluse*rit os
tium *et* inci*pi*etis
foris stare di*c*en

tes dm̃e · aperi nobis
et respondens di
cet nescio uos unde
sitis [26] tunc incipie
tis dicere mandu
cauimus coram
te et bibimus et in pla
teis nostris docuis
ti [27] et dicet uobis nes
cio uos unde sitis dis
ce*dite* a me omnes
operarii iniquita
oculorū
tis [28] illic erit fletus et
*str*idor dentium
*cum uideritis a*bra
ham et isac et iacob
et omnes prophetas
*intro*euntes
*in reg*num dī · uos
*aute*m proici foris
[29] E*t u*enie*nt* ab orie-
te et o*ccidente et* ab
aqu*ilone et a*ustro
e*t dis*cum*bent in*
regno dī · [30] et ecce sunt Fol. 2 b.
nouissimi qui erunt
primi et sunt primi
qui fuerunt nouis
simi [31] eadem die
accesserunt quida-
pharisaeorum di
· centes illi discede
et uade hinc quoni
am herodes uult
te occidere [32] ipse au
tem dixit eis euntes
indicate uulpi huic
ecce eicio daemonia
et sanitates perficio
hodie et cras et die
tertia consummor
[33] sed oportet me ho
die et cras et in futu
rum quoniam no-
oportet propheta-
perire extra hieru
salem · [34] hierusa
lem hierusalem

XVIII.

FRAGMENTA EUANGELII

SECUNDUM LUCANUM,

EX CODICE BOBIENSI NUNC AMBROSIANO (s).

Luc. xvii. 3–29 ; xviii. 39–xix. 47 ; xx. 46–xxi. 22.

MONITUM.

FRAGMENTA quae sequuntur hodie asseruantur ad calcem codicis Ambrosiani Mediolanensis, cui numerus est C. 73 Inf., sed 'non multis abhinc annis' huic codici adiuncta sunt. Edidit primus Antonius Maria Ceriani in *Monumentis Sacris et Profanis* tom. I Mediolani, anno 1861, ex quibus hic repetita sunt. Eodem teste fragmenta saeculo VI post Christum non posteriora habentur et fortasse etiam uetustiora sunt, et ex bibliotheca S. Columbani Bobiensi originem trahunt. Folia sunt quattuor, duo, ut uidetur, exteriora et duo interiora ex eodem quaternione, cui numerus quoque interiit, ut nesciamus quo ordine euangelia in hoc uolumine sequebantur. Sed credo quaternionem numero XVII fuisse, si ordo fuerit Matthaeus, Iohannes, Lucas, Marcus.

Historicis rei criticae Noui Testamenti haec fragmenta littera *s* insignita sunt.

XVII. 3–29.]

SECUNDUM · LUCANUM ·

Fol. 1.

Remitte illi [4] si septies
in die peccauerit in te
et hic septies conuer
sus fuerit ad te dicens
penitentiam ago re
mitte illi
[5] Et dixerunt apostoli
dm̄o adauge nobis
fidem [6] dixit autem
dm̄s si haberetis fi
dem tamquam gra
num sinapis dicere
tis arbori eradicare
et obaudisset utique
[7] Quis autem uestrum
habens seruum aran
tem aut oues pascen
tem uenienti de agro
numquid dicet ei tran
si et recumbe [8] sed di
cet ei ṫrȧnṡi ėt ṙeċuṁ
b̄ė sėd ḋiċėt ėi) para
quod cenem et prae
cinctus ministra
mihi donec mandu
cem et bibam et pos
tea manducabis tu
et bibes [9] numquid gra
tias aget seruo quo
niam fecit quae prae
cepta sunt [10] non puto
sic et uos cum feceri
tis quae praecepta · · ·
dicitis serui nequa su
mus quod debuimus
facere fecimus [11] et fac
tum est cum iret in hi
erusalem et ipse tran
siebat per medium sa
mariae et galileae et
hierico [12] et intrans in
quodam castello et ec
ce · x · uiri leprosi stete
runt a longe [13] et leuaue
runt uocem dicentes
iħu praeceptor misere
re nobis [14] quos cum ui
disset ait illis ite et os
tendite uos sacerdoti
bus et factum est dum
irent mundati sunt
[15] unus autem ex his

Fol. 1 B.

Uidit quia curatus est
reuersus est cum uo
ce magna honori
ficans dm̄ [16] et cecidit
in faciem ante pedes
eius gratias agens
et hic erat samarita
[17] Respondens autem
iħs ait hi · x · munda
ti sunt · UIIII · ex his ubi
sunt [18] non est inuen
tus qui reuerteretur
honorem dare dō ni
si hic alienigena [19] et ait
illis iħs exurgens ua
de quia fides tua te sal
uum fecit [20] interro
gatus autem a phari
seis quando ueniret
regnum dī cum ob
seruatione [21] neque di
cunt ecce hic uel illic
ecce enim regnum
dī intra uos est [22] ait
autem ad discipulos
uenient dies cum
desiderabitis unam
dierum fili hominis
et non uidebitis [23] et di
cent uobis ecce hic et
ecce illic nolite ire neq ·
sequi [24] sicut enim ful
gur sub caelo fulgu
rans sic erit et aduen
tus fili hominis [25] prius
autem oportet eum
multa pati et reproba
ri a gente hac [26] et sicut
fuit in diebus noe sic
erit in diebus fili homi
nis [27] manducabant bibe
bant nubebant uxo
res ducebant usque in
die qua intrauit noe
in arcam et uenit di
luuium et perdidit om
nes [28] similiter factum
est et in diebus lot · man
ducabant bibebant
emebant uendebant
plantabant aedifica
bant [29] qua die exiit lot ·

Deficiunt folia duo.

SECUNDUM· [XVIII. 39–XIX. 22.

Fol. 2.

Li dauid miserere
mihi [40] stans autem
iħs iussit eum addu
ci qui cum adductus
esset interrogauit
eum [41] dicens quis uis
tibi faciam ad ille ait
ut uideam dm̃e [42] et res
pondens ait illi iħs as
pice *f*ides tua te saluum
fec*i*t [43] et confestim res
p*e*xit et sequebatur
eum magnificans
dm̃ et omnis populus
uidens dedit laudem
dō **19.** [1] et ecce ingressus
pertransiebat hieri
cho [2] et ecce uir nomine
zaccheus et hic erat
princeps publicanus
et locuples [3] et quaere
bat uidere iħm quis
esset et non poterat
prae turba quia statu
ra breuis erat [4] et prae
currens ascendit in
arborem sycomorum
ut uideret eum quia
per illam partem tran
siturus erat [5] et factum
est cum transiret iħs
respiciens susum ui
dit eum et dixit zac
chaee festinans descē
de quia hodie in domo
tua oportet me mane
re [6] et festinans descē
dit et excepit eum gau
dens [7] quo uiso omnes
musitabant quia ad
uirum peccatorem in
troiit manere [8] stans
autem zaccheus ait ad
dom̃ ecce dimidium
bonorum meorum
do egentibus et si cui
aliquid fraudaui red
do quadruplum
[9] Ait autem iħs ad illos quia
hodie salus domui hu
ic facta est quoniam
et hic filius abraham
Est [10] uenit enim filius
hominis saluum fa
cere et quaerere quod
perit [11] audientibus au
tem haec addidit dice
re similitudinem quo
niam esset prope hie
rusalem et quia puta
rent confestim reg
num dī declarari
[12] Ait ergo homo quidam
nobilis abiit in regio
nem longinquam
accipere regnum et
reuerti
[13] Uocatis autem · x · ser
uis suis dedit illis de
cem mnas et dixit
ad eos negotiamini
dum uenio [14] ciues au
tem eius oderant eum
et miserunt legatio
nem post illum dicen
tes nolumus hunc
regnare nobis [15] et fac
tum est ut rediret ac

Fol. 2 B.

Cepto regno iussit uo
cari seruos quibus de
dit pecuniam ut sciret
quis quid negotiatus
esset [16] uenit ergo primus
dicens dm̃e mna tua
decem alias adquisiuit
[17] et ait illi euge bone ser
ue in modico fidelis
fuisti esto potes*t*atem
habens supra dec*e*m
ciuitates [18] et ueni*t* *al*i
us dicens dm̃e mna
tua fecit quinque mnas
[19] et huic ait et tu esto
supra quinque ciuita
tes [20] et alius intrauit
dicens dm̃e ecce mna
tua quam habui repo
sitam in sudario [21] quia
timebam te quoniam
homo austerus es tol
lis quod non posuisti
et metes quod non
seminasti [22] ait illi ex o
re tuo te iudico homo

XIX. 22–47.] *LUCANUM* ·

Fol. 3.

sciebas quia ego aus
teris sum tollo quod
non posui et meto
ubi non seminaui
[23]et quare non dedisti
pecuniam meam ad
mensam et ego ueni
ens utique cum usu
ra exigissem [24]et ad
stantibus ait aufer
te ab eo et date illi qui de
cem mnas habet [25]et di
xerunt ei dm̃e habet
dicem mn*as* [26]*dico*? *uo*
bis omni h*abenti da*
bitur ab eo a*utem qui*
non habet et *quod ha*
bet auferetur *ab*? *eo*? [27]*ue*
rumtamen in*imicos*
meos illos qui no*lue*
runt me regnare s*u*
per se adducite hoc
et occidite ante me
[28]et cum dixisset haec
abit in hierosolyma
[29]Et factum est cum ad
propriarét betphage
et bethania et ad mon
tem qui uocatur oli
uetum misit duo de
discentibus [30]dicens
ite in castellum quod
contra est ubi intro
euntes inuenietis pul
lum alligatum supra
quem nemo sedit
hunc soluite et addu
cite [31]et si qu*is*? uos inter
rogauerit sic dicetis
quia? *d*m̃o opus est
[32]*abeuntes*? *a*utem qui
missi? *eran*?t inuene
*runt sicu*t dixit illis
pullum? [33]soluenti
*bus aut*em illis pul
*lum dixe*runt domini
*e*ius ad illos quid sol
uitis pullum [34]ad illi di
xerunt dm̃o opus est
[35]et adduxerunt illum
ad ih̃m et iactantes
uestimenta supra

Fol. 3 B.

pullum inp*osuerunt*
ih̃m [36]eunte autem
ipso substernebant
ei uestimen*ta* sua *in*
uia [37]et p*roxim*ante
eo iam ad di*scensum*
montis oliueti coe
perunt *uniu*ersa
m*ultitudo* gauden
tes laudare dm̃ uoc*e*
magna [38]dicentes be
nedictu*s* qui uenit
in nomin*e* d*m̃i bene*
dictu*s* rex *pax in cae*
lo et gloria [39]*et*? *quidam*?
de farisae*is de*? *turba*?
dixerunt a*d illum*? *ma*
gister incr*epa illos*?
[40]ad ille dixit e*is dico uo*
bis si isti tac*uerint*? *la*
pides clamabunt [41]e*t*
cum adp*roximaren*t
uidens ciuitatem fle
uit super illam dicens
[42]quoniam si scisses tu
in die hac quae ad pacem
tibi erant nunc autem
absconsa sunt ab ocu
lis tuis [43]quoniam ue
nient dies super te et
cingent te inimici tui
uallo? *et*? *circumda*
bunt *te* et obs*idebunt*
te undique [44]et ad terra*m*
te prosternen*t et* fili
os qui in *te* sunt et non
relinquent lapidem su
pra lapidem in *te* uni
uers*a* · · · · *q*uod non
cognoueris? tempus
*uisitatio*nis tuae
[45]*Et*? *ingress*us in templum
*coepit e*xpellere uenden
*tes e*t ementes et
*mens*as n*u*mmulari
*o*rum euertit et cathe
*d*ras uendentium co
lumbas [46]dicens eis quia
domus orationis est
uos autem fecistis eam
speluncam latronum
[47]et erat docens cottidie

Deficiunt folia duo.

SECUNDUM · LUCANUM · [XX. 46–XXI. 22.

Fol. 4.

uiis [47] qui deuorant do
mos uiduarum oc
casione longa oran
tes hi accipient maio
rem damnationem
21. [1] Respiciens autem uidet
eos qui mittebant in
gazophilacium ipso
rum diuites [2] uidit au
tem et quandam uidu
am pauperem mitten
tem quadrantes duo
[3] et ait uere dico uobis
uidua paupera haec
plus omnibus misit
omnes enim hi de exu
perantia sua miserunt
in dona dī haec autem
ex eo quod deest illi om
nem uictum quem

— — — —
— — — —
— — — —
— — — —
— — — —
— — — *ueni*

ent dies in quibus non
relinquetur hic lapis
supra lapidem in pari
etem qui non destru
atur
[7] Interrogauerunt au
tem illum dicentes
magister quando er
go haec erunt et quid
signum cum haec erunt
futura [8] ad ille ait uide
te ne seducamini mul
ti enim uenient in no
mine meo dicentes
quia ego sum xp̄s et tem
pus proximum est no
lite ire post eos
[9] Cum autem audieritis
bella et seditiones no
lite expauescere opor

tet — — —
— — — —
— — — —
— — — —
— — — —
— — — *motus*

Fol. 4 B.

magnus circa loca
et pestes et fames erunt
et terrores de caelo
et signa magna erunt
et tempestates [12] ante
haec autem omnia
inicient manus suas
in uos et persequen
tur tradentes in syna
gogis et in custodias
trahentes ad reges et
praesides propter no
men meum [13] euenient
autem uobis haec in
testimonium [14] ponite
ergo in cordibus ues
tris non ante medita
re quomodo rationem
reddatis [15] ego enim da
bo uobis os et sapien

tiam — — —
— — — —
— — — —
— — — —
— — — —
— — *et fratri*

bus et cognatis et ami
cis et morte adficient
uos [17] et eritis odibiles
omnibus gentibus prop
ter nomen meum [18] et
capillus de capite uestro
non peribit [19] in uestra
patientia adquiretis
animas uestras
[20] Cum autem uideritis
circumdari ab exerci
tu hierusalem tunc sci
etis adpropinquasse
desolationem eius [21] tunc
qui in iudea sunt fugi
ant in montibus et qui
in medio eius erunt
discedant et qui in agris
sunt non intrent in
eam [22] quia dies ultionis

— — — —
— — — —
— — — —
— — — —
— — — —
— — — —

[*Finit Quaternio.*]

FRAGMENTA PALIMPSESTA BERNENSIA

S. MARCI (t).

MARC. I. 2–23; II. 22–27; III. 11–18.

MONITUM.

HAEC fragmenta primus edidit Professor Hermannus Hagen sub titulo *Ein Itala fragment aus einem Berner Palimpsest des VI Jahrhunderts* in actis theologicis Hilgenfeldii *Zeitschrift für wissenschaftliche Theologie* tom. 27, pp. 470–484, Lipsiae 1884. Aliena scripta bis passa sunt, et misere truncata et conduplicata fuerunt. Quae restant ex eodem unione sunt, secundo scilicet ex quaternione cuius folia exteriora duo et interiora quattuor penitus perierunt. Folium quaternionis secundum fere integrum est sed septimum quarta solum ex parte restat.

Codicis numerus est 611 cuius foliis 143, 144 (sed peruerso ordine) continentur fragmenta nostra. Saeculi sexti uidentur esse. Scripta sunt binis columnis et lineis in unaquaque pagina uiginti tribus. Quae litteris inclinatis leguntur supplementa sunt ex coniectura partim Hageni, partim nostra. De his plura scripsimus in Prolegomenis.

Fragmenta littera *t* insigniui, iudicium secutus uiri in hac re peritissimi F. J. A. Hort.

I. 2—11.] *MARC* ·

Fol. 1. — — — —
— — — —
— — — —
— — — —
ecce mitto angelum
meum ante faciem
tuam qui praepara
uit uiam tuam · [3] uox
clamantis in deserto
parate uiam dm̄i rec
tas facite semitas
dei nostri ·
[4] Fuit iohannes in deserto
baptizans et praedicans
baptismum paeniten
tiae in remissione pec
catorum [5] et aegredie
bantur ad illum omnis
iudeae regio hierosoli
mitae uniuersi et bap
tizabantur ab illo in ior
danen confitentes pec
cata sua ·
[6] et erat iohannes uestitus
pilos camelli et lucus
tas et mel siluestre ae
debat · [7] hic praedicabat
dicens quoniam uenit
fortior me cuius non
sum dignus soluere
corrigiam calciamento
rum eius [8] ego baptizo
uos in aqua ille autem
baptizabit uos sp̄u sanc
to ·
[9] et factum est in diebus
illis uenit ihs a nazar
eth galileae et bapti
zatus est in iordanen
ab iohannen ·
[10] ascendens autem de aqua
uidit apertos caelos et
spm̄ tamquam colum
bam descendentem
et manentem in ipsum
[11] et uox de caelis tu es filius

2. praeparauit *m. p.*, praeparabit *corrector*.

MARC. [I. 11–23.

Fol. 1 b. meus dilectus in te con
placui · [12] et statim sps
expulit illum in desertu
[13] et erat in deserto XL die
bus et temptabatur
a satanan eratque cum
besteis et angeli minis
trabant illi [14] sed post
quam traditus est iohan
nes uenit ihs in galilaeam
praedicans euangelium
dei [15] dicens quoniam
impleta sunt tempora
et adpropiauit regnum
dei paenitemini et cre
dite in euangelio ·
[16] et praeteriens secus ma
re galileae uidit simo
nem et andream fratre
eius mittentes retiam
in mare erant enim
piscatores ·
[17] et dixit eis ihs uenite re
tro me et faciam uos fieri
piscatores hominum
[18] et protinus relictis re
tibus secuti sunt eum [19] et
progressus pusillum
uidit iacobum zebedei
et iohannem fratrem
eius et ipsos in naui com
ponentes retiam [20] et
conuocauit illos et re
licto patre suo zebedeo
in naui cum mercenna
riis secuti sunt eum
[21] et ingrediuntur cafar
naum et sabbato statim
ingressus in synagoga
docebat [22] et obtupesce
bant super doctrinam
eius erat enim docens
eos quasi potestatem
habens et non sicut scri
bae ·
[23] Et erat in synagoga homo
* * *

Deficiunt ut uidetur quaternionis folia interiora quattuor. 22. obtupescebant *MS.*

II. 22–27.] *MARC* ·

Fol. 2. pet uinu*m nouellum?*
utres et *uinum et utres*
peribunt
[23] Et factum e*st iterum eum*
sabbatis a*mbulare per*
saa et di*scipuli coep*
erunt ue*llere spicas*
[24] pharisaei a*utem dicebant*
ecce quid f*aciunt disci*
puli tui sab*batis quod*
non licet [25] e*t ait illis*
nec hoc leg*istis quid*
fecerit dau*id cum ne*
cessitatem *habuit et*
esuriit et *qui cum illo*
erant [26] intr*oiuit in do*
mum dei *et panes pro*
positionis *manducauit*
et dedit eis *qui cum illo*
erant quos *non licebat*
manducar*e nisi solis*
sacerdotib*us* ·
[27] Dico autem u*obis*

22. uinu*m* alioquin *Hagen.* 23. *cum . . . ambularet Hagen.* saa *sic Hagen.* 25. dau*id quando Hagen. cum eo Hagen.*

MARC · [III. 11–18.

exclamabant? dicentes
tu es filius dei [12] et comi
*nabatur illi*s ne mani
*festarent eu*m quoniā
sciebant eum ·
[13] *Et ascendens i*n montem
uocauit ad se quos uoluit
*ipse et uene*runt ad eum
[14] *et fecit ut es*sent XII cum
*illo et ut mit*teret eos
*praedicare e*uàngelium
[15] *et dedit illis p*otestatem
*curandi ual*etudines
et eiciendi daemonia
[16] *et imposuit* Simoni no
men petrus? [17] et iacobus
zebedei et iohannen
*fratrem iac*obi et impo
*suit eis no*mina boa
*nerges qu*od est filii
tonitrui [18] et andream
et philippum et bartho
lomeum et mattheū

11. *exclamabant* (*Hagen*) vel *et clamabant*.

APPENDIX I.

The Greek Text implied by k.

(W. Sanday.)

It is with some hesitation that I have undertaken to write on the Greek text which lies at the root of *k*. My reason for taking up the study of the Old Latin in the first instance, was in order to approach through it to the original Greek text of the New Testament. When we are better acquainted with the changes which the text underwent during the second, third, and fourth centuries in the West, we shall then be better able to determine what was its state during the same period in the East. As I have already said, the Latin texts have a peculiar advantage: they add varieties of rendering to varieties of reading; and they enable us to trace, as we could not do otherwise, or at least could not do so effectually, the line of affiliation of one text upon another. But this is of course merely the outskirts of an enquiry into the constitution of the original Greek text as it issued from the hands of the sacred writers. It is therefore a great leap to be taken from a series of questions which lie so much upon the circumference, to one that lies so near the centre as the Greek text underlying *k*. It is a leap for which I confess that I do not feel altogether prepared, and one that I should have been glad to postpone for some time to come. As, however, it has now fallen to my lot to treat of this part of the subject, I have thought it best to do for the satisfaction of others what I should, when the time came, have done for my own satisfaction. I propose to give not conclusions but classified data, the full significance of which will be seen when they are taken in connexion with other data similarly classified.

Thus much appears certain, or at least highly probable, as to the Greek texts current in the West. The MSS. in which they were contained were written at first and for some time in double columns, the Greek on the left and the Latin on the right, as in the case of codd. Bezae (Gospp. and Acts), and Claromontanus (St. Paul), or the Greek on the right and the Latin on the left, as in the case of cod. Laudianus. It would seem that copies thus

written were propagated from one another. The possessor of such a codex would correct his Greek column by the help of other MSS. that fell in his way; and the next step would be to assimilate the Latin column to the Greek. The codex Bezae is one example of this process. There have clearly been attempts to bring the Latin version into harmony with the Greek text, though those attempts have not been carried out quite consistently, and some divergences have still been left. There are thus two stages of change in the previous history of a MS. such as *k*: (1) the changes introduced *pari passu* in the Latin and Greek columns of its Graeco-Latin ancestors, while they were still together, and (2) the process of corruption which went on in the Latin column alone after its separation from its Greek companion.

What we have now to do is to endeavour to get behind both these stages, and to ascertain, as well as we can, what was the original form of the Greek text when it was first wedded to the African version as we find it represented in *k*.

In the text thus recovered the following are the phenomena that most demand attention. (1) We naturally wish to know what is the relation of the Greek text implied by *k* to that which lies at the base of the other Old Latin authorities; and inasmuch as D holds an exceptional position as the only MS. of the Gospels which has preserved its Greek as well as its Latin column, it would seem advisable to note separately the cases in which it does or does not side with the majority. (2) A second phenomenon, more striking because more unexpected, is the frequent agreement of *k* with a type of text altogether distinct from the Western, the family to which Westcott and Hort have given the name of 'neutral,' and of which the most conspicuous representatives are ℵB. In order to estimate the extent of this agreement, it will be necessary also to set down the more marked instances of divergence. And lastly, inasmuch as in one signal example, the case of the shorter alternative for the last twelve verses of St. Mark, *k* presents a coincidence with L, it will also be desirable to ascertain whether the coincidences with that MS. extend much further.

These, then, are the main points that we have to illustrate; and with the help of Mr. White I have been enabled to draw up a series of lists which will be calculated to illustrate them. They are derived mainly from direct collation of the older Latin MSS. and Tischendorf's *editio minor*, with some additions from the *editio octava major*. Under each head the more important instances only are given. As it is desirable to make each list complete in itself, the same instance has been frequently repeated under different heads, but it is not professed that this has been done with absolute completeness, so that the lists may still to some extent supplement each other.

I. Relation to the Greek Text implied in other Old Latin MSS.

(1) *Agreement with majority of Old Latin Authorities, including D.*

Matt. iv. 18. *παράγων* D, a b d f k.
περιπατῶν ℵ B C L *etc.*, ff$_1$.
παράγων or *περιπατῶν* (– *ὁ Ἰησοῦς*) ℵ B C D *etc.*, b d f ff$_1$ k *etc.*
παράγων ὁ Ἰησοῦς E L *etc.*, a c h m.
„ „ 19. *λέγει αὐτοῖς* (– *ὁ Ἰησοῦς*) b d f ff$_1$ k *etc.*
λέγει αὐτοῖς ὁ Ἰησοῦς a c h m.
„ v. 11. *πονηρόν* (– *ῥῆμα*) ℵ B D, b d f ff$_1$ k *etc.*
πονηρὸν ῥῆμα C E K *etc.*
– *ψευδόμενοι* D, b d k *etc.*
+ *ψευδόμενοι* ℵ B C *etc.*, f ff$_1$.
ἕνεκεν δικαιοσύνης D, a b d k *etc.*
ἕνεκεν ἐμοῦ rel., f ff$_1$ *etc.*
„ „ 27. *ἐρρέθη* (– *τοῖς ἀρχαίοις*) ℵ B D *etc.*, a b d f k *etc.*
ἐρρέθη τοῖς ἀρχαίοις L M *etc.*, c ff$_1$ *etc.*
„ „ 32. – *καὶ ὃς ἐὰν ἀπολελυμένην γαμήσῃ μοιχᾶται* D, a b d k.
+ *καὶ ὃς . . . μοιχᾶται* ℵ E K *etc.*, f ff$_1$.
„ „ 41. *ἔτι ἄλλα δύο* D, a b d ff$_1$ k.
δύο (– *ἔτι ἄλλα*) *rel.*, f.
„ vi. 5. *φιλοῦσι στῆναι* D, a b d k *etc.*
φιλοῦσιν (– *στῆναι*) *rel.*, f ff$_1$.
ἀπέχουσιν (– *ὅτι*) ℵ B D Z, a b d ff$_1$ k *etc.*
ὅτι ἀπέχουσιν E K L *etc.*, f.
„ „ 10. *ἐν οὐρανῷ* (–*ὡς*) D, a b c k (d *def.*).
ὡς ἐν οὐρανῷ rel., f ff$_1$ etc.
„ „ 14. *ὑμῖν καί for καὶ ὑμῖν* D, b c f k *etc.* (d *def.*).
„ „ 15. *ἀφήσει* + *ὑμῖν* D, a b f k *etc.*
„ „ 16. *ἀπέχουσιν* (– *ὅτι*) ℵ B D *etc.*, a b f k *etc.*
ὅτι ἀπέχουσιν L *etc.*, ff$_1$ *etc.*
„ vii. 29. *οἱ γραμματεῖς αὐτῶν καὶ οἱ φαρισαῖοι* a c *etc.* (k farisaei et scribae eorum. b scribae et pharisaei eorum).
οἱ γραμματεῖς αὐτῶν ℵ B *etc.*, f.
οἱ γραμματεῖς E L M *etc.*
„ viii. 31. *ἀπόστειλον ἡμᾶς* ℵ B, a b d k *etc.*
ἐπίτρεψον ἡμῖν ἀπελθεῖν C L *etc.*, (f h?) q.
„ ix. 22. *ὁ δὲ* (–*Ἰησοῦς*) ℵ* D, a b d k *etc.*
ὁ δὲ Ἰησοῦς B C *etc.*, f *etc.*
„ „ 35. *μαλακίαν* (– *ἐν τῷ λαῷ*) B C* D, a b d f k *etc.*
μαλακίαν ἐν τῷ λαῷ ℵ* L *etc.*, c g$_1$.

Matt. x. 5. σαμαριτάνων D*, a b d f k *etc.*
σαμαριτῶν ℵ C L *etc.*, σαμαρειτῶν B *etc.*
„ „ 8. νεκροὺς ἐγείρετε ℵ* B C* D *etc.*, a b d k *etc.*
– νεκροὺς ἐγείρετε E F K L *etc.*, f.
„ „ 23. φεύγετε εἰς τὴν ἑτέραν· ἀὰν ἐν τῇ ἑτέρᾳ διώκωσιν ὑμᾶς, φεύγετε εἰς τὴν ἄλλην D L *etc.*, a b d ff$_1$ k *etc.* (*with minor variations*).
– ἀὰν . . . τὴν ἄλλην ℵ B, q (*cf.* c f l).
„ xi. 16. ἐν τῇ ἀγορᾷ D, a b d f k *etc.*
ἐν ταῖς ἀγοραῖς ℵ B Z.
ἐν ἀγοραῖς C L *etc.*
„ „ 19. ἀπὸ τῶν τέκνων αὐτῆς C D L *etc.*, a d f k *etc.*
ἀπὸ τῶν ἔργων αὐτῆς ℵ B*.
„ xii. 35. ἐκ τοῦ ἀγαθοῦ θησαυροῦ (– τῆς καρδίας) ℵ B C D *etc.*, a b d k *etc.*
ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας L, f ff$_2$.
„ „ 49. τὴν χεῖρα (– αὐτοῦ) ℵ* D *etc.*, a b d k *etc.*
τὴν χεῖρα αὐτοῦ B C Z *etc.*, c f h.
„ xiii. 23. τότε καρποφορεῖ (*for* ὃς δὴ καρποφορεῖ) D, a b d k *etc.*
„ „ 36. ἦλθεν εἰς τὴν οἰκίαν (– ὁ Ἰησοῦς) ℵ B D, a b d k *etc.*
ἦλθεν εἰς τὴν οἰκίαν ὁ Ἰησοῦς C L *etc.*, f h q.
„ „ 37. εἶπεν (– αὐτοῖς) ℵ B D, a b d k *etc.*
εἶπεν αὐτοῖς C L *etc.*, c f *etc.*
„ „ 40. τοῦ αἰῶνος (– τούτου) ℵ B D, a b d k *etc.*
τοῦ αἰῶνος τούτου C *etc.*, f *etc.*
„ „ 46. εὑρὼν δέ ℵ B D L, a b d e k *etc.*
ὃς εὑρών C E *etc.*, f q.
„ „ 51. συνήκατε (– λέγει αὐτοῖς ὁ Ἰησοῦς) ℵ B D, b c e ff$_1$ k *etc.*
λέγει αὐτοῖς ὁ Ἰησοῦς συνήκατε C L *etc.*, f h q.
„ „ 52. λέγει B$_2$ D, b d f k *etc.*
εἶπεν ℵ B* C L *etc.*
„ xiv. 3. τὴν γυναῖκα (– Φιλίππου) D, a d e k *etc.*
τὴν γυναῖκα Φιλίππου ℵ B C L Z *etc.*, b f *etc.*
„ xv. 30. παρὰ τοὺς πόδας αὐτοῦ ℵ B D L, a b d k *etc.*
παρὰ τοὺς πόδας τοῦ Ἰησοῦ C E K *etc.*, f q.

Mark viii. 9. ἦσαν δὲ οἱ φάγοντες A C D *etc.*, a b d f k *etc.*
ἦσαν δὲ (– οἱ φάγοντες) ℵ B L Δ.
„ „ 10. καὶ ἐμβάς (– εὐθύς) D, b c d i k.
καὶ εὐθὺς ἐμβάς (A) ℵ B C L *etc.*, a f.
+ αὐτός B D, b d i k.
– αὐτός *rel.*, a f.
„ „ 20. λέγουσιν (*or equivalent:* – αὐτῷ) ℵ A D *etc.*, a b d i k.
+ αὐτῷ B C L Δ, f *etc.*
„ „ 25. ὥστε ἀναβλέψαι D, a b d f i k *etc.*
καὶ ἐνέβλεπεν ℵ^{c} B L Δ.
καὶ ἐνέβλεψεν A C *etc.*

Mark viii. 35. *ἕνεκεν τοῦ εὐαγγελίου* (— *ἐμοῦ καί*) D, a b d i (k).
„ ix. 15. *προσχέροντες* D, (b cadentes *for* gaudentes?) d ff$_2$ i k.
προστρέχοντες Gk. MSS. f.
„ „ 16. *ἐπηρώτησεν αὐτούς* ℵ B D L Δ, b d f i k.
ἐπηρώτησεν τοὺς γραμματεῖς A C *etc.*, a.
„ „ 38. + *ὅτι οὐκ ἀκολούθει ἡμῖν* ℵ A B C L Δ *etc.*, f (*with slight variants*).
— *ὅτι . . . ἡμῖν* D*, a b d k *etc.*
„ „ 43. *ὅπου ἐστὶ τὸ πῦρ κ.τ.λ.* D, b c d ff$_2$ i k.
εἰς τὸ πῦρ Gk. MSS., a f.
„ x. 2. — *οἱ φαρισαῖοι* D, a b d k *etc.*
+ *οἱ φαρισαῖοι* (*or φαρ.*) ℵ A B C L *etc.*, f.
„ „ 5. *καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν* A D *etc.*, (a) b d f k.
ὁ δὲ Ἰησοῦς εἶπεν ℵ B C L *etc.*
„ „ 6. *ἐποίησεν αὐτοὺς ὁ θεός* A D *etc.*, a b d f k *etc.* (*some om. αὐτούς*).
ἐποίησεν αὐτούς (— *ὁ θεός*) ℵ B C L *etc.*
„ „ 20. *ὁ δὲ ἀποκριθεὶς εἶπεν* A D *etc.*, a b d f k.
ὁ δὲ ἔφη ℵ B (C).
„ „ 29. — *ἢ γυναῖκα* ℵ B D *etc.*, a b d k *etc.*
+ *ἢ γυναῖκα* A C *etc.*, f.
„ xi. 1. *Βηθανίαν* D, a b d i k.
Βηθφαγὴ καὶ Βηθανίαν ℵ A B C L *etc.*, f.
„ xii. 14. *εἰπὲ οὖν ἡμῖν* (*before ἔξεστιν*) (C*) D *etc.*, a b d i k.
— *εἰπὲ οὖν ἡμῖν* ℵ A B L *etc.*
„ „ 42. *μία χῆρα* (— *πτωχή*) D, a b d i k.
„ xiii. 2. + *καὶ διὰ τριῶν ἡμερῶν ἄλλος ἀναστήσεται ἄνευ χειρῶν* D, a b d i k.
„ „ 33. *ἀγρυπνεῖτε* (— *καὶ προσεύχεσθε*) B D, a d k.
ἀγρυπνεῖτε καὶ προσεύχεσθε ℵ A C L *etc.*, f i *etc.*
„ xiv. 16. *μαθηταὶ αὐτοῦ* A C D *etc.*, a d f i k.
μαθηταί (— *αὐτοῦ*) ℵ B L *etc.*
„ „ 19. *οἱ δὲ ἤρξαντο* A D *etc.*, a d f i k.
ἤρξαντο ℵ B L *etc.*
μήτι ἐγώ· καὶ ἄλλος μήτι ἐγώ A D *etc.*, a d f i k.
μήτι ἐγώ (— *καὶ . . . ἐγώ*) ℵ B C L *etc.*
„ „ 22. *λαβών* (— *ὁ Ἰησοῦς* B D, a d i k *etc.*
λαβὼν ὁ Ἰησοῦς ℵ* A C L *etc.*, f *etc.*
„ „ 27. — *ἐν ἐμοὶ ἐν τῇ νύκτι ταυτῇ* ℵ B C* D L *etc.*, a d f i k *etc.*
+ *ἐν ἐμοί . . . ταυτῇ* A *etc.*
„ „ 43. *καὶ ἔτι αὐτοῦ λαλοῦντος* (— *εὐθύς*) D *etc.*, a d k *etc.*
καὶ εὐθὺς ἔτι αὐτοῦ λαλοῦντος ℵ A B C L *etc.*, f.
„ „ 45. — *καὶ ἐλθὼν εὐθύς* D a d k.
+ *καὶ ἐλθὼν εὐθύς Gk. MSS.*, f.

(2) *Agreement with majority of Old Latin Authorities, not including D.*

Matt. v. 2. ἐδίδασκεν a b f k *etc.*
ἐδίδαξεν D, d.

„ vi. 4. ἀποδώσει (— αὐτός) ℵ B L Z *etc.*, a b f ff$_1$ k.
ἀποδώσει αὐτός D *etc.*, d *etc.*

„ ix. 12. ὁ δὲ Ἰησοῦς C *etc.*, a b f ff$_1$ k *etc.*
ὁ δὲ (— Ἰησοῦς) ℵ B D, d.

„ xii. 15. πολλοί (— ὄχλοι) ℵ B, a b ff$_1$ k *etc.*
ὄχλοι πολλοί C D L *etc.*, d f *etc.*

„ „ 50. ποιήσῃ ℵ B L Z etc., (— σει L Z *etc.*) a b f ff$_1$ k.
ποιεῖ D, d.

Mark ix. 42. πιστευόντων ℵ A B L *etc.*, b f ff$_2$ i k (*some add* εἰς ἐμέ).
πίστιν ἐχόντων C* D, a d.

„ xi. 3. εἴπατε· ὁ κύριος (— ὅτι) B *etc.*, a b i k *etc.*
εἴπατε ὅτι ὁ κύριος ℵ A C D L, d f.

„ xiii. 22. δώσουσι σημεῖα ℵ A B C L *etc.*, b k *etc.*
ποιήσουσι σημεῖα D *etc.*, a d.

„ xv. 46. — καὶ ἀπῆλθεν k n q.
+ καὶ ἀπῆλθεν D, d.

(3) *Difference from majority of Old Latin MSS.*

Matt. i. 3. — καὶ τὸν Ζαρὰ ἐκ τῆς Θάμαρ g$_1$ k (D *def.*).
+ καὶ . . . Θάμαρ a f ff$_1$.

„ iv. 4. — ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος Θεοῦ k.
+ ἀλλ' . . . Θεοῦ (D) *etc.*, a b (d) f *etc.*

„ „ 12. ἀκούσας δὲ (— ὁ Ἰησοῦς) ℵ B C* D Z, d k.
ἀκούσας δὲ ὁ Ἰησοῦς L *etc.*, a b f ff$_1$.

„ „ 24. + καὶ ἐθεράπευσεν αὐτούς (*or* πάντας) D *etc.*, a b d f ff$_1$.
— καὶ ἐθεράπευσεν αὐτούς k.

„ v. 11. *order* διώξουσιν ὑμᾶς καὶ ὀνειδίσουσιν D, d k.
ὀνειδίσουσιν ὑμᾶς καὶ διώξουσιν a b f ff$_1$.

„ „ 12. + οἱ πατέρες αὐτῶν b k.
— οἱ πατέρες αὐτῶν D, a d f *etc.*

„ „ 36. ποιῆσαι τρίχα μίαν λευκὴν ἢ μέλαιναν D, d k.
μίαν τρίχα λευκὴν ποιῆσαι ἢ μέλαιναν ℵ B L, a b f *etc.*

„ „ 39. — δεξιάν (*before* σιαγόνα) D, d k.
+ δεξιάν *Gk. MSS.*, a b f ff$_1$.

„ „ 44. — καλῶς ποιεῖτε τοὺς μισοῦντας ὑμᾶς ℵ B, k *etc.*
+ καλῶς . . . ὑμᾶς D L *etc.*, a b d f *etc.*

Matt. v. 44. — *ἐπηρεαζόντων ὑμᾶς καί* ℵ B, k *etc.*
+ *ἐπηρεαζόντων . . . καί* D L *etc.*, a b d f *etc.*
„ „ 45. *ὅτι* (*τὸν ἥλιον*) D, d k.
ὃς . . . Gk. MSS., a b f ff$_1$.
„ vi. 20. — *οὐδὲ κλέπτουσιν* k.
+ *οὐδὲ κλέπτουσιν* a b f ff$_1$.
„ viii. 3. *ἥψατο αὐτοῦ* (— *ὁ Ἰησοῦς*) ℵ B C* Z, ff$_1$ k.
ἥψατο αὐτοῦ ὁ Ἰησοῦς (*or ὁ Ἰησ. ἥψ. αὐτ.*) L *etc.*, a b f *etc.*
„ „ 4. *εἶπεν* ℵ, k.
λέγει rel., a b f *etc.*
Μωσῆς L *etc.*, k.
Μωϋσῆς ℵ B Z *etc.*, a b f ff$_1$ etc.
„ „ 7. *λέγει αὐτῷ* (— *ὁ Ἰησοῦς*) ℵ B, k.
λέγει αὐτῷ ὁ Ἰησοῦς C L *etc.*, a b f *etc.*
„ „ 15. *αὐτῷ* ℵ* B C *etc.*, k q.
αὐτοῖς L *etc.*, a b f ff$_1$ *etc.*
„ ix. 2. *ἀφίονταί σοι αἱ ἁμαρτίαι* (— *σου*) D, k.
ἀφίονταί σοι αἱ ἁμαρτίαι σου L *etc.*, a b d f ff$_1$ (a b *ἀφίενται*, L *etc.* *ἀφέωνται*).
„ „ 5. *σου αἱ ἁμαρτίαι* ℵ B C D L *etc.*, k.
σοι αἱ ἁμαρτίαι S *etc.*, b d.
σοι αἱ ἁμαρτίαι σου Gk. unc., a f *etc.*
„ „ 15. *πενθεῖν Gk. MSS.*, k.
νηστεύειν D, a b d f *etc.*
„ „ 17. *ῥήσσει ὁ οἶνος ὁ νέος τοὺς ἀσκούς, καὶ ὁ οἶνος ἀπόλλυται καὶ οἱ ἀσκοί* D, d k.
ῥήγνυνται οἱ ἀσκοί, καὶ ὁ οἶνος ἐκχεῖται καὶ οἱ ἀσκοὶ ἀπόλλυνται ℵ B *etc.* (a) b f ff$_1$ (a b ff$_1$ *ἀπολοῦνται*).
„ „ 27. — *καὶ λέγοντες* C* L, a k.
+ *καὶ λέγοντες Gk. MSS.*, b d f *etc.*
„ x. 3. *Λεββαῖος* D, d k.
Λεββαῖος ὁ ἐπικλήθεις Θαδδαῖος L *etc.*, f.
Θαδδαῖος ℵ B, c ff$_1$ *etc.*
„ „ 10. *ῥάβδον* ℵ B D, a b d f *etc.*
ῥάβδους C L *etc.*, k.
„ „ 19. *δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τί λαλήσητε* ℵ B C *etc.*, a b f ff$_1$ *etc.*
— *δοθήσεται . . . λαλήσητε* D L *etc.*, k.
„ xi. 15. *ὁ ἔχων ὦτα* (— *ἀκούειν*) B D, d k.
ὁ ἔχων ὦτα ἀκούειν ℵ C L *etc.*, a b f *etc.*
„ xii. 3. *ἐπείνασεν* (— *αὐτός*) ℵ B C D *etc.*, d k.
ἐπείνασεν αὐτός L *etc.*, a b f *etc.*
„ „ 11. *ἐγείρει* C D L, d k.
ἐγερεῖ Gk. MSS., a b f ff$_1$ *etc.*
„ xiii. 11. *εἶπεν* (— *αὐτοῖς*) ℵ C Z, ff$_1$ k.
εἶπεν αὐτοῖς B D L *etc.*, a b d f *etc.*

Matt. xiii. 17. *ἀμήν* (— *γάρ*) ℵ *etc.*, a b f ff$_1$ *etc.*
ἀμὴν γάρ B C D *etc.*, d k.
„ „ 33. *ἄλλην παραβολήν* (— *ἐλάλησεν αὐτοῖς*) D, d (k alia similitudo).
ἄλλην παραβολὴν ἐλάλησεν αὐτοῖς a b f ff$_1$ *etc.*

Mark viii. 16. *ἔχουσιν* B *etc.*, k.
εἶχαν D, a b d i.
ἔχομεν ℵ A C L *etc.*, f *etc.*
„ „ 20. *καὶ λέγουσιν* ℵ B C L *etc.*, k.
οἱ δὲ εἶπον A D *etc.*, (a) b f i *etc.*
„ „ 21. *οὔπω* ℵ C L *etc.*, k.
πῶς οὔπω A D *etc.*, a (f) i *etc.*
πῶς οὐ B *etc.*, b d *etc.*
„ „ 25. *διέβλεψεν* ℵ B C* L *etc.*, k.
ἤρξατο ἀναβλέψαι D, b d *etc.*
ἐποίησεν αὐτὸν ἀναβλέψαι A *etc.*, a f *etc.*
„ „ 28. *εἶπαν* ℵ B C L *etc.*, k.
ἀπεκρίθησαν A D *etc.*, a b d f *etc.*
ὅτι ἕνα τῶν προφητῶν (— *ὡς*) A *etc.*, k.
ὅτι ὡς ἕνα κ.τ.λ. D *etc.*, a b d f i.
„ „ 33. *καὶ λέγει* ℵ B C L *etc.*, ff$_2$ k.
λέγων A D *etc.*, a b d f *etc.*
„ „ 34. *ὀπίσω μου ἐλθεῖν* ℵ A B L *etc.*, k *etc.*
ὁ. μ. ἀκολουθεῖν C D *etc.*, a b d f i n *etc.*
„ ix. 3. *λευκὰ λίαν* (— *ὡς χίων*) ℵ B C L *etc.*, d k.
λευκὰ λίαν ὡς χίων A D *etc.*, a b f i.
δύναται λευκᾶναι (— *οὕτως*) A D *etc.*, b d f i.
δύναται οὕτως λευκᾶναι ℵ B C L *etc.*, k ff$_2$.
„ „ 6. *ἀποκριθῇ* ℵ B C* L *etc.*, k.
λαλήσει A D *etc.*, a b (d) f i n *etc.*
„ „ 7. *φωνὴ ἐκ τῆς νεφέλης* (— *λεγούσα*) ℵ B C *etc.*, k.
φ. ἐ. τ. ν. λεγούσα A D L *etc.*, a b d f i n *etc.*
„ „ 14. *ἐλθόντες . . . εἶδον* ℵ B L *etc.*, k.
ἐλθὼν . . . εἶδεν A C D *etc.*, a b d f i.
„ „ 15. *ἐξεθαμβήθη* A *etc.*, f k *etc.*
ἐξεθαμβήθησαν ℵ B C (D) L *etc.*, a b d i.
„ „ 20. *εὐθὺς συνεσπάραξεν* ℵ B C L *etc.*, f k.
συνεσπάραξεν (— *εὐθύς*) D, a b d i *etc.*
„ „ 23. *τὸ εἰ δύνῃ* (— *πιστεῦσαι*) ℵ B C L *etc.*, k.
τὸ εἰ δύνῃ πιστεῦσαι (*or δυνάσαι*) A D, a b d f *etc.*
„ „ 24. *ἔλεγεν* (— *μετὰ δακρύων*) ℵ A* B C* L *etc.*, k.
μετὰ δακρύων ἔλεγεν D *etc.*, a b d f i *etc.*
„ „ 29. *ἐν προσευχῇ* (— *καὶ νηστειᾷ*) ℵ* B, k.
ἐν προσευχῇ καὶ νηστειᾷ A C D L *etc.*, a b d f.

Mark ix. 35. — καὶ λέγει αὐτοῖς· εἴ τις θέλει πρῶτος εἶναι, ἔσται πάντων ἔσχατος, καὶ πάντων διάκονος D, d k.
+ καὶ λέγει . . . διάκονος *Gk. MSS.*, a b f i.

„ „ 38. Ἰωάννης (— λέγων) ℵ B *etc.*, k.
Ἰωάννης λέγων A (D) L *etc.*, a b (d) f i.

„ „ 40. καθ' ἡμῶν, ὑπὲρ ἡμῶν ℵ B C *etc.*, k.
καθ' ὑμῶν, ὑπὲρ ὑμῶν A (D) *etc.*, a b (d) f i.

„ „ 44. — ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται ℵ B C L *etc.*, k.
+ ὅπου ὁ σκώληξ . . . οὐ σβέννυται A D *etc.*, a b d f i *etc.*

„ „ 45. — εἰς τὸ πῦρ τὸ ἄσβεστον ℵ B C L *etc.*, b k.
+ εἰς . . . ἄσβεστον A D *etc.*, (a) d f (i).

„ x. 10. + secreto (*after* discipuli) c k.
— secreto a b d f.

„ „ 22. + et agros (*after* diuitias) b k (*cf.* ff$_2$ possessiones, et pecunias).
— et agros a d f.

„ „ 24. — τοὺς πεποιθότας ἐπὶ χρήμασιν ℵ B *etc.*, k.
+ τοὺς . . . χρήμασιν A C D *etc.*, a b d f.

„ „ v. 25. εὐκοπώτερον *before* v. 24 οἱ δὲ μαθηταί D, a b d *etc.*
order 24, 25. f k.

„ „ 30. — οἰκίας καὶ ἀδελφοὺς καὶ ἀδελφὰς καὶ μητέρας καὶ τέκνα καὶ ἀγροὺς ℵ*, c k.
+ οἰκίας . . . ἀγρούς B C D *etc.*, a b f *etc.* (*with variations*).

„ „ 49. εἶπεν· φωνήσατε αὐτόν ℵ B C L *etc.*, k.
εἶπεν αὐτὸν φωνηθῆναι A D *etc.*, a b d f i.

„ xi. 26. — εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐδὲ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφήσει τὰ παραπτώματα ὑμῶν ℵ B L *etc.*, k *etc.*
+ εἰ δὲ ὑμεῖς . . . ὑμῶν A C D *etc.*, a b d f i *etc.*

„ „ 29. ἐπερωτήσω ὑμᾶς (— κἀγώ) B C L *etc.*, k.
ἐπ. ὑμᾶς κἀγώ ℵ (A) D *etc.*, a b d f i.

„ xii. 15. ἰδών ℵ* D *etc.*, b d ff$_2$ i *etc.*
εἰδώς A B C L *etc.*, a k *etc.*

„ „ 27. πολὺ πλανᾶσθε ℵ B C L *etc.*, k.
ὑμεῖς οὖν πολὺ πλανᾶσθε A D *etc.*, a b d.

„ „ 36. εἶπεν ὁ κύριος ℵ B L *etc.*, a b d i *etc.*
λέγει ὁ κ. A D, k q.

„ xiii. 14. — τὸ ῥηθὲν ὑπὸ Δανιὴλ τοῦ προφήτου ℵ B D L *etc.*, a d n* *etc.*
+ τὸ ῥηθὲν . . . προφήτου A *etc.*, k n$^{corr.}$ *etc.*

„ „ 15. καταβάτω (— εἰς τὴν οἰκίαν) ℵ B L *etc.*, k.
καταβάτω εἰς τὴν οἰκίαν A D *etc.*, a n *etc.*

„ „ 18. ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος A *etc.*, k.
ἵνα μὴ γένηται χειμῶνος (— ἡ φυγὴ ὑμῶν) ℵ B D L *etc.*, a d i n.

„ xiv. 20. ὁ δὲ ἀποκριθεὶς εἶπεν A *etc.*, k.
ὁ δὲ εἶπεν (— ἀποκριθείς) ℵ B C D L, a d f i *etc.*

„ „ 24. διαθήκης ℵ B C D L *etc.*, d k.
καινῆς διαθήκης A *etc.*, a f i *etc.*

Mark xiv. 36. — *θέλεις Gk. MSS.*, k l.
+ *θέλεις* D, a d f *etc.*
„ „ 37. *ἰσχύσατε* D, d k.
ἴσχυσας Gk. MSS., a f.
„ „ 51. — *ἐπὶ γυμνοῦ* c k.
+ *ἐπὶ γυμνοῦ* D *etc.*, a d f *etc.*
„ „ 54. *συν(or συγ)καθήμενος* ℵ A B* C L *etc.*, k.
καθήμενος D, a d *etc.*

(4) *Division in Old Latin Authorities.*

Matt. i. 22. *διὰ Ἡσαΐου τοῦ προφήτου* D, a b d f.
διὰ τοῦ πρ. (— *Ἡσαΐου*) *Gk. MSS.*, ff$_1$ k.
„ „ 25. *υἱόν* ℵ B Z, a b k *etc.*
τὸν υἱὸν αὐτῆς τὸν πρωτοτόκον C D L, d f ff$_1$ q.
„ ii. 11. *εἶδον* ℵ B C D L, a d f k *etc.*
εὗρον Gk. min., b ff$_1$ *etc.*
„ iv. 10. *ὕπαγε* (— *ὀπίσω μου*) ℵ B C* *etc.*, f k.
ὕπαγε ὀπίσω μου D L Z, a b *etc.*
„ „ 15. *Γαλιλαία* f k.
Γαλιλαίας D* L, a b d *etc.*
„ „ 20. *δίκτυα* (— *αὐτῶν*) D, d f ff$_1$ k.
δίκτυα αὐτῶν k *etc.*, a b *etc.*
„ v. 32. *λέγω ὑμῖν* (— *ὅτι*) D, a b d k *etc.*
λέγω ὑμῖν ὅτι Gk. MSS., f ff$_1$.
„ „ 44. — *εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς* ℵ B, a b ff$_1$ k *etc.*
+ *εὐλογεῖτε . . . ὑμᾶς* D L *etc.*, d f *etc.*
„ „ 45. *πονηροὺς καὶ ἀγαθούς* D, b d k.
ἀγαθοὺς καὶ πονηρούς a f ff$_1$.
„ „ 46. *οὕτω ποιοῦσιν* D Z, d h k *etc.*
τὸ αὐτὸ π. ℵ B L *etc.*, *τοῦτο π.* a b f *etc.*
„ „ 48. *ἐν τοῖς οὐρανοῖς* D *etc.*, b d k *etc.*
ὁ οὐράνιος ℵ B L Z *etc.*, a f ff$_1$.
„ vi. 4. } — *ἐν τῷ φανερῷ* ℵ B D Z, d ff$_2$ k *etc.*
„ „ 6. } + *ἐν τῷ φανερῷ* L *etc.*, a b f *etc.*
„ „ 13. — *ὅτι σοῦ ἐστιν . . . ἀμήν* ℵ B D Z, a b *etc.*
+ *ὅτι . . . ἀμήν* L *etc.*, f *etc.* (k quoniam est tibi uirtus in saecula saeculorum).
„ „ 15. *ἀνθρώποις τὰ παραπτώματα αὐτῶν* B L *etc.*, b f *etc.*
ἀνθρώποις (— *τὰ παραπ. αὐτ.*) ℵ D, a k *etc.*

Matt. vi. 32. — *πάντα* a b k.
+ *πάντα* f *etc.*
„ vii. 14. — *ἡ πύλη* a k *etc.*
+ *ἡ πύλη* b f *etc.*
„ „ 19. *πᾶν* (— *οὖν*) ℵ B C *etc.*, a k *etc.*
πᾶν οὖν L Z *etc.*, b (f) *etc.*
„ viii. 8. — *ὁ παῖς μου Gk. min.*, a k.
+ *ὁ παῖς μου Gk. unc.*, b f *etc.*
„ „ 9. *τῷ δούλῳ μου* (— *λέγω*) f k *etc.*
τῷ δούλῳ μου λέγω a b *etc.*
„ „ 10. *παρ' οὐδένι τοσαύτην πίστιν ἐν τῷ Ἰσραὴλ εὗρον* B, a k q.
οὐδὲ ἐν τῷ Ἰσρ. τοσ. πιστ. εὗρον ℵ C L *etc.*, b f ff$_1$ *etc.*
„ „ 12. *βασιλείας* (— *ταύτης*) a k *etc.*
βασιλείας ταύτης b f *etc.*
ἐξελεύσονται ℵ*, a b k *etc.*
ἐκβληθήσονται B C *etc.*, f ff$_1$ *etc.*
„ „ 13. *ἐν τῇ ὥρᾳ ἐκείνῃ* ℵ B L *etc.*, f k *etc.*
ἀπὸ τῆς ὥρας ἐκείνης C, a b *etc.*
„ „ 27. *ὅτι καί* ℵ B L *etc.*, d f k.
ὅτι (— *καί*) C *etc.*, a b ff$_1$ *etc.*
„ „ 29. *υἱέ* (— *Ἰησοῦ*) ℵ B C* L *etc.*, ff$_1$ k *etc.*
Ἰησοῦ υἱέ E K *etc.*, a b d f *etc.*
„ ix. 5. *ἀφίενται* B, *ἀφίονται* ℵ* D, d f k *etc.*
ἀφέωνται C *etc.*, a b *etc.*
„ „ 6. *ἔγειρε καὶ ἆρον* D, a d k *etc.*
ἔγειρε ἆρον B, b f *etc.*
ἐγερθεὶς ἆρον ℵ C L *etc.*, q.
„ „ 10. *καὶ ἰδού* B C *etc.*, h k q.
ἰδού (— *καί*) ℵ D a b d f *etc.*
„ „ 15. — *ἐν ἐκείναις ταῖς ἡμέραις Gk. MSS.*, f ff$_1$ k.
+ *ἐν ἐκ. τ. ἡμ.* D, a b d *etc.*
„ „ 28. — *δύο Gk. MSS.*, f ff$_1$ k.
+ *δύο* ℵ* D, a b d.
„ x. 3. *Λεββαῖος* D, d f k.
Ἰούδας Ζηλωτής a b *etc.*
„ „ 15. *γομόρρων* ℵ B *etc.*, a b f *etc.*
γομόρρας C D L, d ff$_1$ k *etc.*
„ xi. 10. *ὃς κατασκευάσει* ℵ B C D L *etc.*, d f *etc.*
καὶ κατασκ. P, a b k *etc.*
„ xii. 4. *ὃ οὐκ ἐξὸν ἦν* B D, b d k *etc.*
οὓς κ.τ.λ. ℵ C *etc.*, a f *etc.*
„ „ 6. *λέγω γάρ* D, d ff$_1$ k.
λέγω δέ Gk. MSS., a b f.
„ „ 44. *καὶ σεσαρωμένον* ℵ C* Z *etc.*, a c (ff$_1$) h q.
σεσαρωμένον (— *καί*) B D L *etc.*, b d f k *etc.*

Matt. xiii. 9. *ὦτα* (— *ἀκούειν*) ℵ B L, a e k *etc.*
ὦτα ἀκούειν C D *etc.*, b d f.
„ „ 10. *μαθηταί* (— *αὐτοῦ*) ℵ B D L Z, e ff$_1$ k.
μαθηταὶ αὐτοῦ C *etc.*, a b d f *etc.*
„ „ 16. *τὰ ὦτα ὑμῶν* ℵ C D *etc.*, d f k *etc.*
τὰ ὦτα (— *ὑμῶν*) B *etc.*, a b *etc.*
„ „ 43. *ὦτα* (— *ἀκούειν*) ℵ* B, a b e k.
ὦτα ἀκούειν C D L *etc.*, d f ff$_1$.
„ „ 48. *ὅτε δὲ ἐπληρώθη ἀνεβίβασαν αὐτήν* D *etc.*, a b d e f k.
ἣν ὅτε ἐπλ. ἀναβιβάσαντες ℵ B C L *etc.*, c ff$_1$ q.
„ xiv. 9. *λυπηθεὶς ὁ βασιλεὺς διὰ τοὺς ὅρκους* B D (L* a b *etc.*).
ἐλυπήθη ὁ β. διὰ δὲ τ. ὅρ. C (Z) *etc.*, f k *etc.*
„ xv. 25. *προσεκύνει* ℵ* B D *etc.*, b c ff$_1$ k *etc.*
προσεκύνησεν C L *etc.*, a f q *etc.*
„ „ 26. *ἔξεστιν* D, a b d ff$_1$ *etc.*
ἐστι καλόν ℵ B C L *etc.*, e f k *etc.*
„ „ 30. *χωλούς, τυφλούς, κυλλούς* D (clodos, caecos, sideratos, d).
surdos, caecos, clodos k.
clodos, caecos, debiles, mutos a b (f).
[*There are many variations both in Greek and Latin MSS.*]

Mark ix. 24. *πιστεύω* (— *κύριε*) ℵ A B C* D L *etc.*, d i k.
πιστεύω κύριε N Δ *etc.*, a b f.
„ „ 45. — *εἰς τὸ πῦρ τὸ ἄσβεστον* ℵ B C L *etc.*, b k.
+ *εἰς τὸ π. τ. ἄσ.* A D *etc.*, (a) d f (i).
„ x. 19. *μὴ μοιχεύσῃς, μὴ φονεύσῃς* A *etc.*, a b d (B C *etc.*, *μὴ φον. μὴ μοιχ.*)
μὴ μοιχεύσῃς, μὴ πορνεύσῃς D, k.
μὴ μοιχεύσῃς f.
„ xi. 9. + *τῷ ὑψίστῳ* a i k.
— *τῷ ὑψίστῳ* b d f.
„ xiii. 22. — *ψευδόχριστοι καί* D, d i k.
+ *ψευδόχριστοι καί* ℵ A B C L *etc.*, a b *etc.*
ποιήσουσι σημεῖα D *etc.*, a d.
δώσουσι σ. ℵ A B *etc.*, b k.
„ xiv. 46. *τὰς χεῖρας αὐτῷ* B D L *etc.*, a k q.
τὰς χεῖρας αὐτῶν ℵ* C *etc.*, (d ff$_2$).

II. Relation to the Greek Text of ℵ B.

(1) *Agreement with ℵ B combined.*

Matt. i. 5. Βοές ℵ B, k.
Βοόζ L *etc.*, a f *etc.*

„ „ 7, 8. Ἀσάφ ℵ B C D$^{luc.}$ c d k *etc.*
Ἀσά L *etc.*, a f ff$_1$.

„ „ 10. Ἀμώς ℵ B C D$^{luc.}$ *etc.*, c d k *etc.*
Ἀμών L *etc.*, a f.

„ v. 25. ὁ κριτής (— σε παραδῷ) ℵ B *min. etc.*, k.
ὁ κριτής σε παραδῷ D L *etc.*, a b d f *etc.*

„ „ 44. — εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς ℵ B, a b ff$_1$ k *etc.*
+ εὐλογεῖτε . . . ὑμᾶς D L *etc.*, c d f *etc.*
— καλῶς ποιεῖτε τοὺς μισοῦντας ὑμᾶς ℵ B, k *etc.*
+ καλῶς . . . ὑμᾶς D L *etc.*, a b d f *etc.*
— ἐπηρεαζόντων ὑμᾶς καί ℵ B, k m.
+ ἐπηρ. . . . καί D L *etc.*, a b d f *etc.*

„ vi. 4, 6. — ἐν τῷ φανερῷ ℵ B D Z, d ff$_1$ k *etc.*
+ ἐν τῷ φανερῷ L *etc.*, a b f *etc.*

„ „ 21. ὁ θησαυρός σου ℵ B, a b k *etc.*
ὁ θησαυρὸς ὑμῶν L *etc.*, f.

„ „ 33. τὴν βασιλείαν (B δικαιοσύνην) — τοῦ θεοῦ ℵ B, k m *etc.*
τὴν β. τοῦ θεοῦ L *etc.*, a b f *etc.*

„ viii. 3. ἥψατο αὐτοῦ (— ὁ Ἰησ.) ℵ B *etc.*, ff$_1$ k.
ἥψ. αὐτοῦ ὁ Ἰησοῦς (*or* ὁ Ἰησ. ἥψ. αὐτ.) L *etc.*, a b f *etc.*

„ „ 7. λέγει αὐτῷ (— ὁ Ἰησ.) ℵ B, k.
λ. αὐτ. ὁ Ἰησοῦς C L *etc.*, a b f *etc.*

„ „ 9. ὑπὸ ἐξουσίαν τασσόμενος ℵ B, a b k *etc.*
ὑ. ἐξ. (— τασσόμενος) C L *etc.*, f *etc.*

„ „ 13. ὡς (— καί) ℵ B, a b k *etc.*
καὶ ὡς C L *etc.*, f *etc.*
ὁ παῖς (— αὐτοῦ) ℵ B *etc.*, a b f ff$_1$ k.
ὁ παῖς αὐτοῦ C L *etc.*

„ „ 25. προσελθόντες (— οἱ μαθηταὶ αὐτοῦ) ℵ B, a k *etc.*
πρ. οἱ μαθηταὶ αὐτοῦ C (L) *etc.*, b (h) *etc.*

„ „ 31. ἀπόστειλον ἡμᾶς ℵ B, a b d k *etc.*
ἐπίτρεψον ἡμῖν ἀπελθεῖν C L *etc.*, f *etc.*

„ „ 32. εἰς τοὺς χοίρους ℵ B C* *etc.*, a b d k *etc.*
εἰς τὴν ἀγέλην τῶν χοίρων L *etc.*, f *etc.*

„ ix. 2. ἀφίενται ℵ B (D ἀφίονται), d f k *etc.*
ἀφέωνται C L *etc.*, a b *etc.*

„ „ 5. ἀφίενται ℵ B (D ἀφίονται), d f k *etc.*
ἀφέωνται C L *etc.*, a b *etc.*

Matt. ix. 12. εἶπεν (— αὐτοῖς) ℵ B C* D *etc.*, b d k *etc.*
εἶπεν αὐτοῖς L *etc.*, a f *etc.*

„ x. 4. Ἰσκαριώτης ℵ B L *etc.*, D, d f k *etc.*, σκαριώτης.
Ἰσκαρίωθ C, *and similarly* a b *etc.*, (b carioth).

„ „ 19. παραδῶσιν ℵ B *etc.*, d f k *etc.*
παραδώσουσιν D L *etc.*, a b *etc.*

„ xi. 10. οὗτος (— γάρ) ℵ B D Z, b d k *etc.*
οὗτος γάρ C L *etc.*, f *etc.*

„ „ 17. ἐθρηνήσαμεν (— ὑμῖν) ℵ B D Z *etc.*, d f k *etc.*
ἐθρ. ὑμῖν C L *etc.*, a b *etc.*

„ „ 23. μὴ ἕως οὐρανοῦ ὑψωθήσῃ ℵ B C D L, a b d k *etc.* (*with slight variations*).
ἢ ἕως οὐρ. ὑψώθης *or* ἡ . . . ὑψωθεῖσα E F G K *etc.*, f *etc.*

„ „ 26. εὐδοκία ἐγένετο ℵ B, k (placitum factum est).
ἐγεν. εὐδοκία C D L *etc.*, a b (fuit placitum).

„ xii. 3. ἐπείνασεν (— αὐτός) ℵ B C D *etc.*, d k.
ἐπείνασεν αὐτός L *etc.*, a b f *etc.*

„ „ 10. ἄνθρωπος χεῖρα ἔχων (— ἦν) ℵ B C, k *etc.*
ἄνθρωπος ἦν τὴν χεῖρα ἔχων G K *etc.*, a b f *etc.* (D L *etc.*, add ἐκεῖ).

„ „ 15. πολλοί (— ὄχλοι) ℵ B, a b k *etc.*
ὄχλοι πολλοί C D L *etc.*, d f *etc.*

„ „ 22. ὥστε τὸν κωφὸν λαλεῖν καὶ βλέπειν ℵ B D, d k *etc.*
ὥστε λαλεῖν κ.τ.λ. (— τὸν κωφόν) a b f *etc.*
ὥστε τὸν τυφλὸν καὶ κωφὸν λαλεῖν κ.τ.λ. C (L) *etc.*

„ „ 25. εἰδὼς δέ (— ὁ Ἰησοῦς) ℵ B D, d k (ἰδών D, d).
εἰδὼς δὲ ὁ Ἰησ. C L *etc.*, a b f *etc.*

„ „ 31. οὐκ ἀφεθήσεται (— αὐτοῖς *or* τοῖς ἀνθρώποις) ℵ B *etc.*, k.
οὐκ ἀφ. αὐτοῖς *or* τοῖς ἀνθρ. C D L *etc.*, b d f *etc.*

„ „ 47. — εἶπεν δέ τις αὐτῷ . . . λαλῆσαι ℵ* B L *etc.*, k *etc.*
+ εἶπεν δέ τις αὐτῷ . . . λαλῆσαι C D Z *etc.*, a b d f *etc.* (*with slight variations*).

„ xiii. 9. ὦτα (— ἀκούειν) ℵ B L, a e k *etc.*
ὦτα ἀκούειν C D *etc.*, b d f.

„ „ 22. τοῦ αἰῶνος (— τούτου) ℵ* B D *etc.*, a d k *etc.*
τοῦ αἰ. τούτου C L *etc.*, b f *etc.*

„ „ 43. ὦτα (— ἀκούειν) ℵ* B, a b e k.
ὦτα ἀκούειν C D L *etc.*, d f *etc.*

„ „ 44. ὁμοία ἐστίν ℵ B D, a d e k *etc.*
πάλιν ὁμοία ἐστίν C L *etc.*, f *etc.*

„ „ 51. λέγει αὐτοῖς ὁ Ἰησοῦς συνήκατε C L *etc.*, f *etc.*
συνήκατε (— λ. αὐτ. ὁ Ἰησ.) ℵ B D, b d e k *etc.*

„ xiv. 12. πτῶμα ℵ B C D L *etc.*, k.
σῶμα E F G K *etc.*, a b d f *etc.*

„ „ 15. οἱ μαθηταί (— αὐτοῦ) ℵ B Z *etc.*, b k.
οἱ μαθ. αὐτοῦ C D L *etc.*, a d f *etc.*

Matt. xv. 33. *οἱ μαθηταί* (— *αὐτοῦ*) ℵ B *etc.*, a b k *etc.*
οἱ μαθ. αὐτοῦ C D L *etc.*, f *etc.*

Mark viii. 20. *καὶ λέγουσιν* ℵ B C L *etc.*, k.
οἱ δὲ εἶπον A D *etc.*, (a) b f i *etc.*
„ „ 25. *διέβλεψεν* ℵ B C* L *etc.*, k.
ἤρξατο ἀναβλέψαι D, b d i *etc.*
ἐποίησεν αὐτὸν ἀναβλ. A *etc.*, a f *etc.*
„ „ 28. *εἶπαν* ℵ B C L *etc.*, k.
ἀπεκρίθησαν A D *etc.*, a b d f *etc.*
„ „ 33. *καὶ λέγει* ℵ B C L *etc.*, k.
λέγων A D *etc.*, a b d f *etc.*
„ ix. 7. *νεφέλης* (— *λέγουσα*) ℵ B C *etc.*, k.
νεφέλης λέγουσα A D L *etc.*, a b d f i n *etc.*
„ „ 14. *ἐλθόντες . . . εἶδον* ℵ B L *etc.*, k.
ἐλθὼν . . . εἶδεν A C D *etc.*, a b d f i.
„ „ 23. *δύνῃ* (— *πιστεῦσαι*) ℵ B C* L *etc.*, k*.
δύνῃ πιστεῦσαι A D *etc.*, (a) b d f *etc.*
„ „ 29. *ἐν προσευχῇ* (— *καὶ νηστείᾳ*) ℵ* B, k.
ἐν πρ. καὶ νηστ. A C D L *etc.*, a b d f.
„ „ 38. *ὁ Ἰωάννης* (— *λέγων*) ℵ B *etc.*, k.
ὁ Ἰω. λέγων A (D) L *etc.*, a b (d) f i *etc.*
„ „ 44, 46. — *ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται* ℵ B C L *etc.*, k.
+ *ὅπου . . . σβέννυται* A D *etc.*, a b d (f) i *etc.*
„ x. 13. *αὐτοῖς* ℵ B C L Δ, c k.
τοῖς προσφέρουσιν A D *etc.*, a b f *etc.*
„ „ 24. — *τοὺς πεποιθότας ἐπὶ χρήμασιν* ℵ B *etc.*, k.
+ *τοὺς πεπ. . . . χρήμασιν* A C D *etc.*, a b d f *etc.*
„ xi. 26. — *εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐδὲ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφήσει τὰ παραπτώματα ὑμῶν* ℵ B L Δ *etc.*, k *etc.*
+ *εἰ δὲ ὑμεῖς . . . ὑμῶν* A C D *etc.*, a b d f i *etc.*
„ xii. 27. *πολὺ πλανᾶσθε* ℵ B C L *etc.*, k.
ὑμεῖς οὖν π. πλ. A D *etc.*, a b d.
„ „ 36. *αὐτός* (— *γάρ*) ℵ B L *etc.*, a k (*καὶ οὗτος* D, et ipse d).
αὐτὸς γάρ A *etc.*, b i *etc.*
„ xiii. 8. *λιμοί* (— *καὶ ταράχαι*) ℵ B D L, a b d i k n *etc.*
λιμοὶ καὶ ταράχαι A X *etc.*, q.
„ „ 15. *καταβάτω* (— *εἰς τὴν οἰκίαν*) ℵ B L *etc.*, k.
κατ. εἰς τὴν οἰκίαν A D *etc.*, a d i n *etc.*
„ „ 22. *δώσουσι σημεῖα* ℵ A B C *etc.*, b k *etc.*
ποιήσουσι σημ. D *etc.*, a d.
„ xiv. 24. *τῆς διαθήκης* ℵ B C D L *etc.*, d k.
τῆς καίνης δ. A *etc.*, a f i *etc.*

Mark xiv. 27. — ἐν ἐμοὶ ἐν τῇ νύκτι ταυτῇ ℵ B C* D L *etc.*, a d f i k *etc.*
+ ἐν . . . ταυτῇ A *etc.*
„ „ 52. γυμνὸς ἔφυγεν (— ἀπ' αὐτῶν) ℵ B C L, k *etc.*
γ. ἔφ. ἀπ' αὐτῶν A D *etc.*, a d f *etc.*
„ „ 70. Γαλιλαῖος εἶ ℵ B C D L *etc.*, a d k *etc.*
Γ. εἶ καὶ ἡ λαλία σου ὁμοιάζει A *etc.*, q.
„ „ 72. καὶ εὐθύς ℵ B (D) L *etc.*, a d k : καί (— εὐθύς) A C *etc.*
„ xvi. 9–20. *Om.* ℵ B, k.

(2) *Agreement with* ℵ *against B.*

Matt. vi. 15. τοῖς ἀνθρώποις (— τὰ παραπτώματα αὐτῶν) ℵ D, a k *etc.*
τ. ἀνθ. τὰ παραπτώματα αὐτῶν B L *etc.*, b f *etc.*
„ „ 16. τὸ πρόσωπον ℵ, k : τὰ πρόσωπα B D *etc.*, a b f *etc.*
„ „ 25. φάγητε (— καὶ τί πίητε) ℵ, a b k *etc.*
φ. καὶ (*or* ἢ) τί πίητε B L *etc.*, f *etc.*
„ „ 33. τὴν βασιλείαν (— τοῦ θεοῦ) ℵ, k m.
τὴν δικαιοσύνην B.
τὴν βασ. τοῦ θεοῦ L *etc.*, a b f *etc.*
„ vii. 4. λέγεις ℵ*, a b f k *etc.* (dicis) : ἐρεῖς *rell.*
„ „ 6. καταπατήσουσιν ℵ *etc.*, a b f k *etc.*
καταπατήσουσιν B L *etc.*
„ „ 13. πλατεῖα (— ἡ πύλη) ℵ*, a b k *etc.*
πλ. ἡ πύλη B C L *etc.*, f *etc.*
„ viii. 1. καταβάντι δὲ αὐτῷ ℵ L *etc.*, k.
καταβάντος δὲ αὐτοῦ B C *etc.*, a b f *etc.*
„ „ 12. ἐξελεύσονται ℵ*, ibunt a b *etc.*, exient k.
ἐκβληθήσονται B C *etc.*, f *etc.*
„ „ 22. — Ἰησοῦς ℵ, b k *etc.*
+ Ἰησοῦς B C L *etc.*, a *etc.*
„ ix. 22. ὁ δὲ (— Ἰησοῦς) ℵ* D, a b d k *etc.*
ὁ δὲ Ἰησοῦς B C *etc.*, f *etc.*
„ xiv. 16. ὁ δὲ (— Ἰησοῦς) ℵ* D, d k.
ὁ δὲ Ἰησοῦς B C L *etc.*, a b f *etc.*

[Mark viii. 20. — αὐτῷ (*after* λέγουσιν *or equivalent*) ℵ A D *etc.*, a b d f i k.
+ αὐτῷ B C L *etc.*
„ „ 23. βλέπει ℵ A L *etc.*, a b d f i k.
βλέπεις B C D.
„ ix. 18. ῥήσσει (— αὐτόν) ℵ D, d k.
ῥήσσει αὐτόν A B C L *etc.*, a b f i.
„ x. 30. — οἰκίας καὶ ἀδελφοὺς καὶ ἀδελφὰς καὶ μητέρας καὶ τέκνα καὶ ἀγρούς ℵ*, k.
+ οἰκίας . . . ἀγρούς B C D *etc.*, a b f *etc.* (*with variations*).

Mark xiv. 71. *ἄνθρωπον τοῦτον* (— *ὃν λέγετε*) ℵ, k.
ἄνθ. τ. ὃν λέγετε A B C D *etc.*, a d.
„ xv. 20. *σταυρώσουσιν* (— *αὐτόν*) ℵ D *etc.*, d k *etc.*
στ. αὐτόν A B C L *etc.*
„ „ 44. *ἐθαύμαζεν* ℵ D, d k *etc.*
ἐθαύμασεν A B C L *etc.*, n.

(3) *Agreement with B against* ℵ.

Matt. v. 9. + *αὐτοί* B *etc.*, f k.
— *αὐτοί* ℵ C D, a b *etc.*
„ „ 22. *ῥακά* B *etc.*, k.
ῥαχά ℵ D, a b d f *etc.*
„ vi. 22. *ἐστιν ὁ ὀφθαλμός σου* B, a b k *etc.*
ἐ. ὁ ὀφθαλμός (— *σου*) ℵ L *etc.*, f.
ἐὰν οὖν B L *etc.*, f k *etc.*
ἐὰν (— *οὖν*) ℵ *etc.*, a *etc.*
„ vii. 24. *λόγους* (— *τούτους*) B*, a k *etc.*
λόγους τούτους ℵ *etc.*, b f *etc.*
„ viii. 7. *λέγει* (— *καί*) B, b k *etc.*
καὶ λέγει ℵ C L *etc.*, a f *etc.*
„ „ 10. *παρ᾽ οὐδένι τοσαύτην πίστιν ἐν τῷ Ἰσραήλ* B, a k *etc.*
οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν ℵ C L *etc.*, (b f *etc.*).
„ ix. 10. *καὶ ἰδού* B C *etc.*, k *etc.*
ἰδού (— *καί*) ℵ D, a b d f *etc.*
„ „ 35. *μαλακίαν* (— *ἐν τῷ λαῷ*) B C* D, a b d f k *etc.*
μ. ἐν τῷ λαῷ ℵ* L *etc.*, c *etc.*
„ xi. 15. *ὦτα* (— *ἀκούειν*) B D, d k.
ὦτα ἀκούειν ℵ C L *etc.*, a b f *etc.*
„ xiii. 35. *προφήτου* (— *Ἡσαΐου*) B C D *etc.*, a b d f k *etc.*
πρ. Ἡσαΐου ℵ* *min.*
καταβολῆς (— *κόσμου*) B *min.*, e k.
καταβολῆς κόσμου ℵ* C D L *etc.*, a b d f *etc.*
„ xv. 22. *ἔκραζεν* B D *etc.*, k *etc.*
ἔκραξεν ℵ* Z, a *etc.*

Mark viii. 16. *ἔχουσιν* B *etc.*, k.
εἶχαν D, a b d i: *ἔχομεν* ℵ A C L *etc.*, f *etc.*
„ „ 22. *ἔρχονται* B C D L *etc.*, d i k (a b f *etc.* venerunt).
ἔρχεται ℵ* A *etc.*
„ xiv. 22. *λαβών* (— *ὁ Ἰησοῦς*) B D, a d i k *etc.*
λ. ὁ Ἰησοῦς ℵ* A C L *etc.*, f *etc.*

Mark xiv. 72. *φωνῆσαι δίς* (*or* *δὶς φων.*) A B L *etc.*, k.
φωνῆσαι (— *δίς*) ℵ C* *etc.*, ff$_2$ *etc.*
„ xv. 24. *σταυροῦσιν αὐτόν, καί* B L, d k *etc.*
σταυρώσαντες αὐτόν ℵ A C D *etc.*

(4) *Difference from ℵ B combined.*

Matt. iv. 16. *φῶς εἶδεν μέγα* ℵ B C, a b f *etc.*
εἶδεν φῶς μέγα D K L, d k.
„ „ 23. *ἐν ὅλῃ τῇ Γαλιλαίᾳ* (ℵ*) B C.
ὅλην τὴν Γαλιλαίαν D E K *etc.*, a b d f k *etc.*
„ v. 4, 5. *μακάριοι οἱ πραεῖς κ.τ.λ. before μακάριοι οἱ πενθοῦντες* D, a d k *etc.*
μ. οἱ πενθοῦντες κ.τ.λ. before μ. οἱ πραεῖς ℵ B C *etc.*, b f *etc.*
„ „ 11. — *ψευδόμενοι* D, b c d k *etc.*
+ *ψευδόμενοι* ℵ B C *etc.*, f *etc.*
„ „ 22. — *εἰκῇ* ℵ B.
+ *εἰκῇ* D L *etc.*, a b d f k *etc.*
„ „ 25. *μετ᾽ αὐτοῦ ἐν τῇ ὁδῷ* ℵ B D L, a b d *etc.*
ἐν τῇ ὁδῷ μετ᾽ αὐτοῦ E K M *etc.*, f k *etc.*
„ „ 32. *πᾶς ὁ ἀπολύων* ℵ B L *etc.*, f *etc.*
ὃς ἂν ἀπολύσῃ D *etc.*, a b d k *etc.*
„ „ 46. *ἔχετε* ℵ B Z *etc.*, ff$_1$.
ἔξετε D, a b d f k *etc.*
τὸ αὐτὸ ποιοῦσιν ℵ B L *etc.* (hoc faciunt a b f *etc.*).
οὕτω π. D Z, d k *etc.*
„ „ 48. *ὁ οὐράνιος* ℵ B L Z *etc.*, a f *etc.*
ἐν τοῖς οὐρανοῖς D *etc.*, b d k *etc.*
„ vi. 1. *δικαιοσύνην* ℵ B D, a b d *etc.*
ἐλεημοσύνην L Z *etc.*, f k.
„ „ 5. *προσεύχησθε . . . ἔσεσθε* ℵ B Z, a b f *etc.*
προσεύχῃ . . . ἔσῃ D L *etc.*, d k *etc.*
„ „ 8. *ὁ θεὸς ὁ πατὴρ ὑμῶν* ℵ* B.
ὁ πατὴρ ὑμῶν (— *ὁ θεός*) D E K *etc.*, a b f k *etc.*
„ „ 12. *ἀφήκαμεν* ℵ B Z.
ἀφίεμεν (*or* *ἀφίομεν*) D E K L *etc.*, b f k *etc.*
„ „ 13. — *ὅτι σοῦ ἐστιν . . . ἀμήν* ℵ B D Z, a b *etc.*
+ *ὅτι σοῦ ἐστιν . . . ἀμήν* L *etc.*, f *etc.* (*k* quoniam est tibi uirtus in saecula saeculorum).
„ „ 18. *ἀποδώσει σοι* (— *ἐν τῷ φανέρῳ*) ℵ B D L *etc.*, f *etc.*
ἀπ. σ. ἐν τῷ φανέρῳ E Δ *etc.*, a b k *etc.*
„ „ 22. *ᾗ . . . ἁπλοῦς* ℵ B, f *etc.*
ἁπλοῦς . . . ᾗ L *etc.*, a b k *etc.*

Matt. vii. 5. *ἐκ τοῦ ὀφθαλμοῦ σοῦ τὴν δοκόν* ℵ B C.
τὴν δ. ἐκ τοῦ ὀφθ. σοῦ L *etc.*, a b f k *etc.*
„ „ 9. *ὃν* (— *ἐάν*) ℵ* B C, a b *etc.*
ὃν ἐάν L *etc.*, f k *etc.*
„ „ 24. *ὁμοιωθήσεται* ℵ B Z *min.*, a b *etc.*
ὁμοιώσω αὐτόν C L *etc.*, f k *etc.*
„ viii. 4. *μωϋσῆς* ℵ B Z *etc.*, a b f *etc.*
μωσῆς C* L *etc.*, k.
„ „ 21. *μαθητῶν* (— *αὐτοῦ*) ℵ B, a b *etc.*
μαθ. αὐτοῦ C L *etc.*, k *etc.*
„ ix. 11. *ἔλεγον* ℵ B C L *etc.*, a b f *etc.*
εἶπον D *etc.*, d k.
„ „ 32. *κωφόν* (— *ἄνθρωπον*) ℵ B *etc.*
ἄνθ. κωφόν C D L *etc.*, a b d f k *etc.*
„ x. 2. *καὶ Ἰάκωβος* ℵ* B, d.
Ἰάκ. (— *καί*) C D L *etc.*, a b f k *etc.*
„ „ 10. *ῥάβδον* ℵ B D, b d f *etc.*
ῥάβδους C L *etc.*, a k.
„ xi. 10. *ὃς κατασκευάσει* ℵ B C D L *etc.*, d f *etc.*
καὶ κατασκ. P, a b k *etc.*
„ „ 16. *ἐν ταῖς ἀγοραῖς* ℵ B Z.
ἐν τῇ ἀγορᾷ D, a b d f k *etc.*
„ „ 19. *ἔργων αὐτῆς* ℵ B*.
τέκνων αὐτῆς C D L *etc.*, a d f k *etc.*
„ xii. 4. *ἔφαγον* ℵ B.
ἔφαγεν C D *etc.*, a b d f k *etc.*
„ „ 6. *μεῖζον* ℵ B D *etc.*
μείζων L *etc.*, a b d f k *etc.*
„ xiii. 24. *σπείραντι* ℵ B *etc.*, a b f *etc.* (qui seminauit).
σπείροντι C D L *etc.*, d k *etc.* (seminanti).
„ „ 30. *δήσατε αὐτὰ εἰς δεσμάς* ℵ B C *etc.*, ff_1 (b alligate ea fasciculis).
δήσατε δεσμάς D, d e f k *etc.* (alligate fasciculos).
„ „ 55. *Ἰωσήφ* B C *etc.*, a b f *etc.*
Ἰωάννης ℵ* D *etc.*, d.
Ἰωσής L *etc.*, k *etc.*

Mark viii. 9. *ἦσαν δέ* (— *οἱ φάγοντες*) ℵ B L *etc.*
ἦ δ. οἱ φάγοντες A C D *etc.*, a b d f k *etc.*
„ „ 36. *ὠφελεῖ* ℵ B L, a n *etc.*
ὠφελήσει A C D *etc.*, b d f i k *etc.*
„ ix. 15. *ἐξεθαμβήθησαν* ℵ B C (D) L *etc.*, a b d i.
ἐξεθαμβήθη A *etc.*, f k *etc.*
„ „ 38. — *ὃς οὐκ ἀκολουθεῖ ἡμῖν* ℵ B C L *etc.*, f.
+ *ὃς . . . ἡμῖν* A (D) *etc.*, a b d i k *etc.*

Mark ix. 38 + ὅτι οὐκ ἠκολουθεῖ ἡμῖν ℵ B C L *etc.*, f. (*with slight variations*).
– ὅτι . . . ἡμῖν D *etc.*, a b d k.

„ x. 29. ἔφη ὁ Ἰησοῦς ℵ B *etc.*
ἀποκριθεὶς ὁ Ἰησ. εἶπεν A C (D) *etc.*, a b d f k.

„ xi. 8. κόψαντες ἐκ τῶν ἀγρῶν ℵ B (C) L *etc.*
ἔκοπτον ἐκ τῶν δένδρων καὶ ἐστρώννυον εἰς τὴν ὁδον A D *etc.*, a b d f k.

„ „ 31. διατί οὖν ℵ B D *etc.*, f.
διατί (– οὖν) A C* L *etc.*, a b d i k *etc.*

„ xii. 14. – εἰπὲ οὖν ἡμῖν (*before* ἔξεστιν) ℵ A B L *etc.*
+ εἰπὲ οὖν ἡμῖν (C* D) *etc.*, a b d i k *etc.*

„ „ 15. ἰδών ℵ* D *etc.*, b d i *etc.*
εἰδώς A B C *etc.*, a k *etc.*

„ „ 30. – αὕτη πρώτη ἐντολή ℵ B L *etc.*, a.
+ αὕτη πρώτη (ἐντολή) A D *etc.*, b d i k.

„ „ 31. δευτέρα αὕτη (ℵ) B L *etc.*
δευτέρα ὁμοία αὐτῇ A (D) *etc.*, b d i k.

„ „ 36. εἶπεν ὁ κύριος ℵ B L *etc.*, a b d *etc.*
λέγει ὁ κ. A D, k *etc.*

„ xiii. 14. τὸ βδέλυγμα τῆς ἐρημώσεως ℵ B D L, a d ff$_1$ i n* *etc.*
τὸ βδ. τῆς ἐρ., τὸ ῥηθὲν ὑπὸ Δανιὴλ τοῦ προφήτου A X *etc.*, k (quod dictum est ante profeta) n° *etc.*

„ „ 18. χειμῶνος (– ἡ φυγὴ ὑμῶν) ℵ B D L *etc.*, a d i n (*with slight variations*).
ἡ φυγὴ ὑμῶν χ. A *etc.*, k.

„ „ 27. ἐκλεκτούς (– αὐτοῦ) D L *etc.*, a d e i k *etc.*
ἐκλ. αὐτοῦ ℵ A B C *etc.*

„ xiv. 4. – καὶ λέγοντες ℵ B C* L *etc.*, i.
+ καὶ λέγοντες A *etc.*, a f k.

„ „ 8. ἐποίησεν (– αὕτη) ℵ B L *etc.*, a.
αὕτη ἐποίησεν A C D *etc.*, d f i k *etc.*

„ „ 9. ἀμὴν δέ ℵ B D L *etc.*, a.
ἀμήν (– δέ) A C *etc.*, d f i k.

„ „ 14. κατάλυμά μου ℵ B C D L *etc.*, a d f *etc.*
κατάλυμα (– μου) A *etc.*, i k *etc.*

„ „ 16. μαθηταί (– αὐτοῦ) ℵ B L *etc.*
μαθ. αὐτοῦ A C D *etc.*, a d f i k.

„ „ 19. – οἱ δέ (*before* ἤρξαντο) ℵ B L *etc.*
+ οἱ δέ A D *etc.*, a d f i k.

„ „ „ μήτι ἐγὼ (– καὶ ἄλλος μήτι ἐγώ) ℵ B C L *etc.*
μ. ἐ. καὶ ἄλλος μήτι ἐγώ A D *etc.*, a d f i k.

„ „ 20. εἶπεν (– ἀποκριθείς) ℵ B C D L, a d f i *etc.*
ἀποκριθεὶς εἶπεν A *etc.*, k.

„ „ 43. ὄχλος (– πολύς) ℵ B L *etc.*, a f *etc.*
ὄχλος πολύς A C D *etc.*, d k *etc.*

„ xv. 23. ἐδίδουν αὐτῷ (– πιεῖν) A B C* L, n.
ἐδ. αὐτῷ πιεῖν A D *etc.*, d k *etc.*

Mark xv. 45. *πτῶμα* ℵ B D L.
σῶμα A C *etc.*, d k u.

III. Agreement with a Small Group, including L.

Matt. vi. 1. *ἐλεημοσύνην* E K L Z *etc.*, f k.
δικαιοσύνην ℵ* B D, a b d.
„ x. 15. *γομόρρας* C D L M P, d ff$_1$ k *etc.*
γομόρρων ℵ B *etc.*, a b f *etc.*
„ „ 19. — *δοθήσεται . . . λαλήσητε* D L *etc.*, d k.
+ *δοθήσεται . . . λαλήσητε* ℵ B C *etc.*, a b f *etc.*
„ „ 23. + *κἂν ἐν τῇ ἑτέρᾳ . . . ἄλλην* D L *etc.*, a b d k *etc.*
— *κἂν . . . ἄλλην* ℵ B C *etc.*, f.
„ xii. 6. *μείζων* L *etc.*, a b d f k *etc.*
μεῖζον ℵ B D *etc.*, ff$_1$ q.
„ „ 11. *ἐγείρει* C D L, d k.
ἐγερεῖ rel., a b f ff$_1$ *etc.*
„ xiii. 55. *Ἰωσής* K L *etc.*, k *etc.*
Ἰωσήφ ℵ^a B C, a b f *etc.*
Ἰωάννης ℵ* D *etc.*, d.

Mark ix. 12. *Ἠλείας* (— *μέν*) D L *etc.*, a b d f i k *etc.*
Ἠλείας μέν ℵ A B C *etc.*
„ xi. 31. *διατί* (— *οὖν*) A C* L *etc.*, a b d i k *etc.*
διατί οὖν ℵ B D *etc.*, f.
„ xii. 8. *ἐξέβαλον* (— *αὐτόν*) L X Δ *etc.*, b k.
ἐξέβαλον αὐτόν ℵ A B C D *etc.*, a d *etc.*
„ xiii. 27. *τοὺς ἐκλεκτούς* D L, a d e i k.
τοὺς ἐκλεκτοὺς αὐτοῦ ℵ A B C *etc.*
„ xvi. 8 ff. *The termination in* k *is similar to an alternative termination in* L, *and is also found in one cursive, in the margin of the Harklean Syriac, in one good MS. of the Memphitic, and in several MSS. of the Aethiopic version.*

These lists will in a great measure speak for themselves. They exhibit the extent to which the different elements enter into the fundamental text of *k*, in the

most concrete and definite form. Two of these elements stand out with great clearness, those which are called by Westcott and Hort respectively 'Western' and 'Neutral.' Each of these enters in large proportions into the composition of *k*: the 'Western' is naturally somewhat the larger, but the 'Neutral' is also strongly pronounced. On the other hand, the readings which show a special affinity to L are insignificant. Besides the one conspicuous instance, the conclusion to the Gospel of St. Mark, there is hardly another that is quite free from ambiguity. Readings into the attestation of which L enters are common enough, but it is only as one amongst a crowd of other MSS. The peculiar grouping of the evidence for the alternative ending to St. Mark does not, I believe, reappear.

When we come to look more closely into the readings which are common to *k* with the Old Latin as a whole or with a leading branch of it, it will be seen that they present all the characteristics of Western readings in general. They are marked by the usual licence of paraphrase, assimilation, or supplementary addition. Few of these can lay a claim to belong to the text as it was originally written. For this reason it is all the more certain that they are connected among themselves. The exact nature of this connexion is an intricate question, and one that must stand over until we come to consider the origin of the Latin Version as a whole. For the present we must content ourselves with simply calling attention to it. There is, however, one reading which should not be allowed to pass without a word of special comment. In St. Mark ix. 15, the Greek προστρέχοντες has been corrupted to προσχέροντες (for προσχαίροντες), which is represented by *gaudentes* in the Latin of *c d ff*$_2$ *i k*. It seems difficult to avoid the inference that these MSS., in spite of all their divergences, have after all a common origin. If it is not so, two hypotheses only are open: (1) that an early European reading found its way into *k*; or (2) that an early African reading obtained admission into the European texts D *d* and *i*. Neither of these hypotheses seems so probable as that which would trace the reading to community of origin. This interposes a considerable obstacle to the view, which I was inclined to take at first, that the African and European texts are fundamentally distinct. And there are other phenomena which tend to shake that position. The further discussion of these must, however, be reserved until we have to deal with the question of the origin of the version more directly.

Speaking generally it appears that certain common properties run through the readings which are shared by *k* with other Old Latin authorities. Can we also discover common properties in the readings in which *k* joins the group ℵ B? It is our duty to hold ourselves as impartial as possible; we will, therefore, assume nothing, but simply try to lay the data for forming a judgment before the reader

as fully as we can. It must be remembered that in estimating the internal probabilities of corruption the evidence is apt to be double-edged, and to be capable of more than one explanation. We will take the ordinary causes of corruption and test both sides of the evidence by them.

Analysis of the Readings of ℵ B, k.

Peculiar Forms: Matt. i. 5, 7, 8, 10; ix. 2, 5. The question whether Ἀσάφ and Ἀμώς are original in Matt. i. 7, 8, 10, turns upon the balance between the probability that these were peculiar forms of spelling adopted in the original text and the probability that the scribe has confused the names of the kings with the more familiar names of the psalmist and the prophet. There does not appear to be direct evidence for the form Ἀσάφ, but Ἀμώς is the consistent reading of the LXX in 2 Kings xxi. 18–25, where the name occurs five times; and the substantiation of this form greatly diminishes the probability of confusion in the case of its companion Ἀσάφ. On the forms *ἀφίενται, ἀφίονται*, see Hort, *Introd. Notes*, p. 167.

Assimilation. This is of three kinds: assimilation to parallel passages in other Gospels, to expressions in the immediate context of the same Gospel, to the usage of the writer in other places. The alternative reading to that of ℵ B k is liable to suspicion on one or other of these grounds in Matt. v. 44 (*ter*), viii. 31, 32, x. 19, xii. 3, 10, 15, xiii. 9, 43, 44; Mark ix. 7, 29, xi. 26, xiv. 24, 27, 70. If these readings are right then the readings of ℵ B k must be explained as instances of deliberate or accidental abridgment, etc. ℵ B k themselves are exposed to the charge of assimilation in Matt. viii. 9, xiv. 12; Mark x. 13, xiii. 22, xiv. 72. Of these the most important is *ὑπὸ ἐξουσίαν τασσόμενος* in Matt. viii. 9, where *τασσόμενος* appears at first sight to be inserted from the parallel passage in St. Luke. I should like, however, before deciding upon this point to see a larger collection of examples of such a phrase as *ἄνθρωπος ὑπὸ ἐξουσίαν*: the construction would be more correct with *τασσόμενος* expressed; but in the Greek of the New Testament *ὑπό* with acc. has so entirely taken the place of *ὑπό* with dat. that no stress can be laid on this.

Supplementary Addition. By this is meant the tendency to complete an expression by supplying subject, object, or the like, which is common in many MSS. The opponents of ℵ B k seem to do this in Matt. v. 25, vi. 33, viii. 3, 7, 13, 25, ix. 12, xi. 17, xii. 25, 31, xiii. 22, 51, xiv. 15, xv. 33; Mark ix. 38, xv. 52. On the other hand, ℵ B D k insert a subject in Matt. xii. 22 which is wanting in

most other forms of the Old Latin: it should be observed, however, that no Greek MS. omits it, while the majority double the phrase (*τὸν τυφλὸν καὶ κωφόν*).

Explanatory Addition or Gloss. Under this head we may range instances of more important addition, such as are not found in ℵ B k, and are found in other authorities in Matt. xii. 47; Mark viii. 25, ix. 23, x. 24, xiii. 15. The alternative view in each of these cases would be that something necessary to the sense, though not perhaps to the form of sentence, is left out either by accident or design. In Mark ix. 23 (*τὸ εἰ δύνῃ* + *πιστεῦσαι*) however it would seem that the sense has been completed wrongly.

Antithetical Addition. We may describe by this term the addition of *ἐν τῷ φανέρῳ* in Matt. vi. 4. 6, which (if not genuine) has been inserted in the majority of the MSS. to heighten the antithesis with *ὁ βλέπων ἐν τῷ κρυπτῷ*.

Grammatical Emendation. We should naturally refer to this cause a reading like *ὑμῶν* for *σου* in Matt. vi. 21, determined by *θησαυρίζετε* preceding. Similar corrections appear to have been made by the mass of authorities in Mark viii. 33, ix. 14.

Emendation of style. Perhaps this is the reason for the substitution of *σῶμα* for *πτῶμα* in Matt. xiv. 12, and of the more varied *οἱ δὲ εἶπον* for the monotonous *καὶ λέγουσιν αὐτῷ* in Mark viii. 20.

Removal of Asyndeton. This special form of improvement of style is found in most MSS. of Matt. viii. 13, xi. 10; Mark xii. 27, 36.

Palaeographical Error. Whichever is the true reading in Matt. xi. 23 the corruption would seem to be best accounted for by the doubling or not of M in ΚΑΦΑΡΝΑΟΥΜ[Μ]Η. The omission in Mark xi. 26 *may* be from homoeoteleuton, and that of *καὶ ταραχαί* in Mark xiii. 8 is explained by Weiss (*Marc. Evang.* p. 410) in the same manner, as due to *ἀρχαί* following.

We do not wish to beg the question as to which is the wrong reading in the instances above given; it will be observed however that if the mass of authorities is liable to be suspected of succumbing to *Assimilation* or *Interpretative Addition*, on the other hand there seems to be a tendency in *k* and its allies towards systematic abridgment. It will be well to collect more precise data on this head. I proceed, therefore, to put together all the instances of omission in *k* of words, phrases, or clauses that are found in other Latin authorities. And where there is any seeming indication of a possible cause for the omission, note will be taken of it. This, however, must only be regarded as provisional and quite *primâ facie*

criticism. We are feeling our way, more or less in the dark, and the first step is to obtain landmarks of any kind. They can be more closely tested afterwards.

		Words or Clauses omitted or not inserted in k.	*Apparent Cause of Omission.*
Matt. i.	1.	— Ἰησοῦ Χριστοῦ	accidental.
„ „	24.	— *αὐτοῦ after γυναῖκα*	
„ ii.	15.	— per *before* profetam	accidental.
„ „	16.	— a *before* magis	accidental.
„ iv.	4.	— *ἀλλ' ἐπὶ . . . θεοῦ* (cf. D, b)	abridgment.
„ „	6.	— pedem	accidental.
„ „	17.	— *μετανοεῖτε* (= Syr-cu)	
„ „	24.	— *καὶ ἐθεράπευσεν αὐτούς* (*πάντας ἐθερ.* D, OL.)	homoeoteleuton.
„ v.	25.	— *σε παραδῷ* 2° (= ℵ B)	
„ „	29.	— ex *or* de [membris tuis]	accidental.
		— *βληθῇ or ἀπέλθῃ*	accidental.
„ „	33.	*τοῖς ἀρχαίοις*	abridgment.
„ „	44.	*three clauses omitted*	abridgment?
„ „	45, 48.	— est (cf. vi. 1, 14, vii. 21, xi. 10, xiii. 55, *also* xii. 3, 4.	characteristic idiom.
„ vi.	4, 6.	— *ἐν τῷ φανερῷ* (= ℵ B)	
„ „	20.	— *καὶ κλέπτουσιν*	abridgment or homoeoteleuton.
„ „	23.	tenebrae quantae (*for* ipsae tenebrae quantae sunt, *etc.*).	condensed translation.
„ „	28.	— *καὶ . . . τί*	do. (?)
„ vii.	9.	— *μή*, numquid	do.
„ „	11.	— *πόσῳ μᾶλλον*	
„ viii.	5.	— cum introisset Capharnaum	
„ „	17.	— quia	condensed translation.
„ ix.	13.	— *ἦλθον*	accidental.
„ x.	13.	— illa (a b f *etc.*)	
„ „	16.	— *οὖν*	condensed translation.
„ „	19.	— *δοθήσεται . . . λαλήσητε* (dabitur . . . loquamini).	homoeoteleuton.
„ „	24.	— neque servus super dominum	homoeoteleuton?
„ xi.	1.	— praecipiens	accidental.
„ „	28.	— faciam	accidental.
„ xii.	1.	— *καὶ ἤρξαντο*	accidental.
„ „	2.	— *ἐν σαββάτῳ*	
„ „	30.	— dispargit	homoeoteleuton.
„ „	40.	— erit	condensed translation.
„ xiii.	9.	— *ἀκούειν* (= ℵ B L, a e ff$_1$)	
„ „	10.	— eius (OL.).	
		— ad (at)	accidental.

	Words or Clauses omitted or not inserted in ℵ.	*Apparent Cause of Omission.*
Matt. xiii. 12.	habetur (= habet dabitur)	accidental.
„ „ 15.	*large omission*	abridgment.
„ „ 44.	— prae *before* gaudio (gaudẻrẻio *cod.*) = *e* .	characteristic idiom.
„ „ 51.	— *πάντα*	abridgment.
„ „ 52.	novae (*for* nova et vetera)	
„ „ 53.	— istas (*not* e)	
„ xv. 30.	— *κυλλούς*	abridgment.
„ „ 31.	— *κυλλοὺς ὑγιεῖς* (= ℵ, *and most forms of* OL.)	abridgment.
„ „ 36.	— *ἑπτά*	abridgment.
Mark viii. 25.	— *ἅπαντα*	abridgment.
„ „ 26.	nemini dixeris in castello (cf. *Gk. text and* OL.)	abridgment ?
„ ix. 5.	— *καὶ ἀποκριθεὶς . . . τῷ Ἰησοῦ*	homoeoteleuton.
„ „ 10.	— *συνζητοῦντες*	accidental.
„ „ 12.	— *ἐλθών*	abridgment.
„ „ 29.	— *καὶ νηστείᾳ* (= ℵ* B)	
„ „ 31.	*γάρ*	abridgment.
„ „ 35.	— *καὶ λέγει . . . διάκονος* (= D)	assimilation.
„ „ 41.	— estis	condensed translation ?
„ „ 44.	— *ὅπου ὁ σκώληξ . . τελευτᾷ* (cf. ℵ B C L Δ *etc.*)	
„ x. 8.	— *οἱ δύο*	abridgment.
„ „ 17.	— *προσδραμὼν καί*	abridgment.
„ „ 34.	omission of two clauses	abridgment.
„ „ 36.	whole verse omitted	
„ „ 37.	— *καθίσωμεν ἐν τῇ δόξῃ σου*	accidental.
„ „ 39.	*ὃ ἐγὼ βαπτίζομαι*	like beginning.
„ „ 46.	double omission	partly homoeoteleuton.
„ „ 48.	— *πολλοί*	abridgment.
„ „ 49.	— *ἔγειρε*	abridgment.
„ xi. 4–6.	large omissions	abridgment.
„ „ 6.	— *καὶ φέρουσιν*	accidental.
„ „ 8.	— *εἰς τὴν ὁδόν*	abridgment.
„ „ 10.	— *ὀνόματι . . . ἐρχομένη*	condensation arising from homoeoteleuton.
„ „ 17.	— *πᾶσιν τοῖς ἔθνεσιν*	abridgment.
„ „ 26.	verse omitted (*with* ℵ B L Δ *etc.*)	
„ „ 31.	— *ἐὰν εἴπωμεν*	homoeoteleuton.
„ „ „	— *ἐρεῖ*	accidental.
„ „ 32.	— *ὄντως*	abridgment.
„ xii. 2.	— *τοῦ ἀμπελῶνος*	abridgment.
„ „ 4.	— *καὶ ἠτίμασαν*	abridgment or homoeoteleuton.

	Words or Clauses omitted or not inserted in k.	*Apparent Cause of Omission.*
Mark xii. 9.	— *τί ποιήσει* (tunc dominus indignatus *k*) .	paraphrase.
„ „ 17.	— *ὁ δὲ Ἰησοῦς*	abridgment.
„ „ „	— *οὖν*	abridgment.
„ „ 19.	— *διδάσκαλε*	abridgment.
„ „ 21.	— *μὴ καταλιπὼν σπέρμα*	abridgment.
„ „ 22.	— *οὐκ ἀφῆκαν σπέρμα*	abridgment.
„ „ 27.	— *ὑμεῖς οὖν* (= ℵ B C L Δ)	
„ „ 30.	— *καὶ ἐξ ὅλης . . . διανοίας σου*	abridgment or homoeoteleuton.
„ „ 32.	— *καλῶς*	abridgment.
„ „32,33.	large omission	homoeoteleuton.
„ „ 36.	— *γάρ* (= ℵ B L Δ)	
„ „ 39.	— *ἐν τ. συναγ. . . . . πρωτοκλισίας*	homoeoteleuton.
„ xiii. 9.	— vapulabitis	accidental.
„ „ 22.	— *ψευδόχριστοι καί*	like beginning.
„ „ 25.	confused omissions	
„ „ 37.	*γρηγορεῖτε*	abridgment.
„ xiv. 8.	— *ἐποίησεν*	homoeoteleuton.
„ „ 35.	— *καὶ ἔλεγεν . . . ἀπ' ἐμοῦ*	abridgment.
„ „ 51.	— *ἐπὶ γυμνοῦ* (= c)	abridgment.
„ „ 71.	— *ὃν λέγετε* (cf. ℵ)	abridgment or assimilation.
„ xv. 8.	— *ἀναβάς* (*or ἀναβοήσας*)	abridgment.
„ „ 34.	— *ὅ ἐστιν μεθερμηνευόμενον*	abridgment.
„ „ 42.	— *ὅ ἐστιν προσάββατον* (cena pura sabbati *k*)	paraphrastic abridgment.
„ xvi. 2.	— *ἀνατείλαντος τοῦ ἡλίου*	abridgment.

I have gone upon the almost mechanical rule of marking as a possible abridgment nearly every reading which could not be accounted for by an obvious homoeoteleuton, either in the Greek or in the Latin, or where the construction and sense might have seemed complete without the word or phrase in question. By so doing I do not mean to do more than suggest that the hypothesis of deliberate abridgment is worthy of consideration. It is of course a common enough phenomenon in MSS. of all kinds to drop words or phrases which seem to be superfluous. But the question may fairly be raised whether the tendency in *k* does not go a step beyond this. There seems to be a certain impatience of anything of the nature of a repetition. Asyndeton is affected: and there is a fondness for reducing a sentence to its simplest and barest form, without any of those heightening expressions that are found in most other MSS. The question to be decided is how far this is the result of an unconscious mental process, and how

far it is conscious and deliberate. I content myself with stating the facts and leaving the reader to form his own impressions.

It would not follow at once even if *k* were convicted of deliberate abridgment that its allies, ℵ B, are involved in the same condemnation. Strictly speaking, no argument whatever can be drawn from those readings which are peculiar to *k* to those other readings which are shared by it with a larger group of MSS. These two sets of readings belong to a quite different place in the line of transmission. Readings peculiar to *k* most probably came in either with *k* itself or with some near ancestor of *k*: readings which *k* shares (e. g.) with ℵ B must have come in at a remote stage before the Greek and Latin texts in the ancestors of *k* were separated, in fact either before the Western text branched off at all or soon after the point of parting.

And yet we must in candour admit that it is an arguable ground to take that even these common readings present the same characteristics; that the group of readings attested by *k* in combination with ℵ B also bears the marks of deliberate condensation. At the same time there seem to be other hypotheses that usually lie more or less near at hand. For instance, it is possible that the series of omissions in Matt. v. 44 may be due to intentional abbreviation; but it is at least equally possible that the fuller text has been conformed to the parallel passage in St. Luke. There is too much danger of assuming either the one or the other hypothesis according to our predilections.

A large question has been opened, which takes us up into the heart of the problem as to the original Greek text of the New Testament. I purposely refrain from any attempt to pronounce upon it here. The materials before us are not sufficient to enable us to do so. They have been collected with a view to a smaller issue, and beyond that smaller issue we must not travel. I would, however, venture to express my opinion that it is only by the method here pursued, viz. by the systematic examination of whole groups of readings, that a satisfactory conclusion will ever be arrived at. The attempt to determine the ultimate problems of New Testament criticism by applying internal evidence to some few dozen isolated and widely separated readings, does not rise above the level of dilettantism; it cannot be dignified with the name of science[1].

[1] A welcome supplement to the above in regard to the relation of *k* to the Curetonian Syriac is furnished by Baethgen, *Evangelienragmente: der griechische Text des Cureton'schen Syrers wiederhergestellt*, p. 80 (Leipzig, 1885).

APPENDIX II.

The Oxford MSS. of Cyprian.

Oxford possesses MSS. of Cyprian about which it would be premature to speak too positively, but which certainly deserve closer examination. The character of their text in the *Testimonia* alone is sufficient to entitle them to this. A systematic collation of them has been begun, which it is hoped to make public if, or as far as, the results seem to deserve it. In the meantime a brief preliminary account may not be unacceptable.

We would propose, for convenience of reference, to designate the five oldest MSS. O_1 O_2 O_3 O_4 O_5, giving precedence in order of date. All the letters of the alphabet are preoccupied in Hartel's edition, but as O (Fragmentum Aurelianense) contains only a single treatise, the *De Mortalitate*, with part of *Ep.* 63, and seems to be otherwise of no great importance, room may well be made for the Oxford MSS., all of which contain more or less full collections of Cyprian's works, and all of which present features of considerable interest.

The four MSS. O_1 O_2 O_3 and O_4 are in the Bodleian Library; O_5 is in the Library of New College. The Epistles are numbered as in the Oxford (Fell's) and in the Vienna (Hartel's) editions. The titles are given as in the text of the MSS., but with some abridgment. Spurious books are printed in italics.

O_1=Bodl. Add. C. 15. Ascribed to the early part of the 10th century: its dimensions are $13\frac{1}{4} \times 10$ in. (33.7 × 25.4 centim.): 157 leaves: written in careful Caroline minuscules.

Contents :—

I. Ad Donatum.
II. Ad Demetrium.
III. Ad Furtunatum.
IV. De lapsis.
V. De opere et elemosinis.
VI. De mortalitate.
VII. De patientia.

VIII. De dominica oratione.
IX. Epistle 63.
X. Ad virgines.
XI. De zelo et livore
XII. De unitate ecclesiae catholicae.
XIII. Quod idola dii non sint.
XIV. Epistles 58, 76, 58 (repeated but with an independent text), 55.
XV. Ad Quirinum (Testimoniorum libri tres).
XVI. Epistles 66, 30, 2, 64.
XVII. Sententiae episcoporum.

This MS. was purchased for the Library at the Libri sale March 29, 1859, where it was numbered 299 in the catalogue. A slip inserted at the beginning of the volume shows that it was No. 3 in the possession of M. Henri Chauffour at Colmar in the first half of this century.

O_2=Bodl. Laud. 451. Ascribed to the end of the 10th century; contained 199 leaves, measuring $13\frac{1}{8} \times 9$ in. (33·3 × 22 centim.): written in small and beautiful Caroline minuscules, two columns to a page, 37 lines on the average to a column. This MS. was Fell's Bodl. 1.

Contents:—

I. Ad Donatum.
II. De habitu virginum.
III. De lapsis.
IV. De catholicae ecclesiae unitate.
V. De dominica oratione.
VI. De mortalitate.
VII. De opere et elemosinis.
VIII. De bono patientiae.
IX. De zelo et livore.
X. Ad Demetrianum.
XI. Ad Fortunatum.
XII. *Ad Vigilium de Judaica incredulitate.*
XIII. Epistle 13.
XIV. *Adversum Judaeos.*
XV. *Caena Cypriani.*
XVI. Ad Quirinum (Testimoniorum libb. iii.).
XVII. Epistles 63, 6, 55, 10, 28, 37, 11, 38, 39, 58, 60, 57, 59, 52, 47, 45, 44, 51, 13, 43, 65, 1, 61, 46, 66, 54, 76, 73, 71, 70.
XVIII. Sententiae episcoporum n̄ lxxxvii.
XIX. Epistles 74, 69 (divided), 67, 64, 2, 32, 20, 12.
XX. *De laude martyrii.*
XXI. Epistles 40, 78, 79, 77.
XXII. Quod idola dii non sunt.

XXIII. Epistles 30, 31, 70 (repeated), 7, 5, 4, 14, 56, 3, 72, 12 (repeated) 53, 16, 15, 17, 18, 19, 26, 25, 9, 29, 27, 23, 24, 21, 22, 8, 35, 36, 33, 49, 50, 34, 41, 42, 80.
XXIV. *De aleatores.*
XXV. *De duobus montibus.*
XXVI. *Ad Vigilium episcopum de Judaica incredulitate.*
XXVII. *Vita et passio S. Cypriani.*
XXVIII. *Ad Flavium de resurrectione mortuorum.*
XXIX. *Ordo S. Cypriani martyrii.*

It will be observed that the order of the treatises in this MS. agrees very nearly, and the order of the letters agrees exactly, with that in T (Cod. Reginensis), even to the repetitions. The text also presents so much resemblance as to make it clear that the two MSS. are in close relation to each other; but what is the precise nature of the relation we are not as yet in a position to say.

O_3=Bodl. Laud. 105. Ascribed to the end of the 11th century: contains 163 leaves, measuring $11\frac{1}{2} \times 9\frac{5}{8}$ in. (29.2 × 24.5 centim.), 31 lines on the average in a page. Fell's Bodl. 4.

Contents:—

I. Ad Donatum.
II. De habitu virginum.
III. De lapsis.
IV. De ecclesiae catholicae unitate.
V. De dominica oratione.
VI. De opere et elimosina.
VII. De mortalitate.
VIII. Ad Demetrianum.
IX. De patientia.
X. De zelo et livore.
XI. Ad Fortunatum.
XII. Ad Quirinum libri tres.
XIII. Epistles 63, 6, 58.
XIV. *De laude martyrii.*
XV. Quod idola dii non sint.
XVI. *Adversus Judaeos.*
XVII. *De aleatores.*

O_4=Bodl. 210. Ascribed to the latter part of the 12th century: a large volume with 208 leaves, two columns to a page, and 36 lines in a column. Presented to the Library in 1610 by Jane Owen. Fell's Bodl. 2.

Contents:—

I. Ad Donatum.
II. De disciplina et habitu virginum.
III. De lapsis.
IV. De unitate ecclesiae.
V. De dominica oratione.
VI. De mortalitate.
VII. De opere et elemosinis.
VIII. Ad Demetrianum.
IX. De bono patientiae.
X. De zelo et livore.
XI. Ad Fortunatum.
XII. Ad Quirinum de sacramento Christi. [The Testimonia in two books, the first and second not divided.]
XIII. Epistles 55, 74, 69 (in two parts), 40, 67, 64, 2, 60, 57, 59, 52, 47, 45, 44, 51, 13, 43, 65, 1, 61, 46, 66, 4.
XIV. Quod idola dii non sint.
XV. Epistles 56, 3, 72, 58, 63, 6, 76, 73.
XVI. Sententiae episcoporum numero lxxxvii.
XVII. Epistles 28, 37, 38, 39, 70.
XVIII. *De aleatoribus.*
XIX. *De laude martirii.*
XX. Epistles 79, 20, 32, 47, 54, 78, 75, 53, 16, 15, 17, 18, 19, 26, 25, 9, 29.
XXI. *De duobus montibus.*
XXII. Epistle 31.
XXIII. *Ymnus de Pascha.*

At the beginning of this MS. there is an index in a hand contemporary with the MS., which is however not to be trusted. The MS. forms part of the original Bodleian collection, which has not been catalogued in detail.

O_5=Coll. Nov. cxxx. A large and handsome volume of the latter part of the 12th century; beautifully written, with bold ornamental capitals in colours: 245 leaves, two columns to a page, 51 lines in a column. Contains other works besides those of Cyprian.

Order of Cyprian's works.

I. Ad Donatum.
II. De habitu virginum.
III. De lapsis.
IV. De unitate ecclesiae.
V. De dominica oratione.
VI. De mortalitate.

VII. De opere et elemosinis.
VIII. Ad Demetrianum.
IX. De bono patientiae.
X. De zelo et livore.
XI. Ad Fortunatum.
XII. Ad Quirinum de sacramento xp̄i (libri tres).
XIII. Epistles 55, 40, 67, 64, 2, 60, 57, 59, 52, 45, 44, 51, 13, 43, 65, 1, 61, 46, 66, 4.
XIV. Quod ydola dii non sint.
XV. Epistles 56, 3, 72, 58, 63, 6, 76, 73, 71.
XVI. Sententiae episcoporum n̄ lxxxvii.
XVII. Epistles 28, 37, 38, 39, 70.
XVIII. *De aleatoribus.*
XIX. *De laude martyrii.*
XX. Epistles 79, 20, 32, 47, 54, 78, 75, 53, 16, 15, 17, 18, 19, 26, 25, 9, 29.
XXI. *De duobus montibus.*
XXII. Epistles 47, 31, 74, 69 (divided).

[This list is not given correctly in the Catalogue.]

The order in this MS. is almost, though not quite, identical with that of O_4; the texts are also closely allied.

The remaining MSS. are all set down to the 15th century. For economy of space we will represent the treatises included in them by Roman numerals, following the order of Hartel's and of Fell's editions. We shall then have :—

b=Bodl. Laud. 217 (= Fell's Bodl. 3), containing VI, VII, V, X, VIII, XI, XII, XIII, IX, III, 55, 63, 6, 58, 10, 28, 11, 38, 39, *Libb. spur.*, 60, 57, 59, 52, 47, 45, 44, 51, 13, 43, 65, 1, 61, 46, 54, 32, 20, 12, 78, 37, I, 69, II, *Carm. spur.*

This MS. appears to belong to the M Q family, at a rather advanced stage of corruption.

n_1=Nov. Coll. cxxxi, containing 63, 55, 6, 28, 39, *Lib. spur.*, 10, 11, 48, 39, 58, 76, 73, 71, 70, XIV, 74, 69, 40, 64, 2, 60, 57, 59, 52, 47, 45, 44, 51, 13, 78, 79, 1, 61, 46, 66, 54, 28, 20, 12, 30, 4, II, *Lib. spur.*, 56, 3, 72, 77, 67, 65, *Lib. spur.*, &c.

n_2=Nov. Coll. cxxxii, containing IV, VI, V, VII, VIII, XI, XII, XIII, X, II, I, III, IX.

The text of this MS. in the *Testimonia* presents a remarkable resemblance to that of A (Cod. Sessorianus).

l=Linc. XLVII, containing I, IV, VI, V, VIII, X, XIII, XI, XII, VII, IX, III, 63, 30, 6, 13, 28, 37, *Lib. spur.*, 10, 11, 58, 46, 12, 76, 79, 78, 77, 32, 20, 59, 52, 47, 45, 44, 51, 60, 57, 55, 38, 39, 40, 67, 43, 65, 73, 71, 70, XIV, 72, 74, 69 (divided), 64, 2, 1, 61, 54, 66, 4, II, *Lib. spur.*, 56, 3, *Libb. spur.*

Both in the order of the works and in the text this MS. is evidently closely related to B (Cod. Bambergensis): it has on the first page a note, 'Vespasianus librarius Florentinus hunc librum Florentie transcribendum curavit.'

The text of Cyprian falls into three divisions. The *Testimonia* and the Epistles form classes to themselves, and the *Ad Fortunatum*, which is also largely made up of Biblical extracts, comes in as a connecting link between the *Testimonia* and the other treatises. Experience shows that each of these divisions must be taken separately. It does not follow that a good text in the *Testimonia* will carry with it an equally good text in the other treatises or in the Epistles. And the Epistles again fall into groups, the text of which may be of different quality in the same MS. Our examination of the text of the Oxford MSS. has as yet been of the roughest. We must wait for fuller collations before we can attempt to assign to them an exact place in the line of Cyprianic tradition, but one or two points come out clearly enough to be mentioned here.

The Testimonia. Fortunately all the older Oxford MSS. contain the *Testimonia*. And if we are right in our estimate of the text of this part of Cyprian's works, the form in which it is presented by them is exceptionally good. Both the external test of agreement with *k*, and the internal test of agreement with L (see p. lxiv) are satisfied in a high degree. The readings which had been marked as singular in L (with the exception of the most doubtful among them, No. 135, p. lxii) cease to be singular, and when compared with the Oxford MSS. receive strong support. Indeed, two of these, O_1 and O_3, seem to be as good as, if not even better than, L itself. It is noticeable that the Oxford MSS. in a body have preserved to a far greater extent than Hartel's MSS. what are undoubtedly the right headings to the Gospels, CATA MATTHEUM (or MATHEUM), CATA MARCUM, &c., just as in *k*. The form CATA LUCANUM occurs once or twice, but CATA LUCAM (or LUCAN) preponderates greatly, and is certainly right: LUCANUM belongs rather to an ancient branch of the European text. The extent of the agreement among the Oxford MSS., both among themselves and with L, is the more remarkable when it is remembered that between the two best at least, O_1 and O_3, there is no reason to suspect any local connexion: O_3 belongs to the collection made by Archbishop Laud, while O_1 is a French MS. that has only recently made its way to Oxford. No details are given as to the origin of the Laudian MSS., but their mere presence

in the same collection in the 17th century affords the faintest presumption of a like connexion in the 10th, and in any case they are far enough removed from the New College MS. However, speculations of this kind furnish far less certain data than the analysis of the text, which we hope to prosecute with as little delay as possible. In order of merit there appears to be little to choose between O_1 and O_3, or between O_2 and O_4 O_5, but there is a distinct interval between the two groups.

The Treatises. We have collated in full the Oxford MSS. with Hartel's text of the *Ad Fortunatum*, which they will help us to correct in several places, though Hartel has been more successful here than in the *Testimonia*. The general tendency of the Oxford MSS. is to agreement with W R V, edd. Among them O_1 appears to be the best. In *De Eccl. Unit.* c. 4, O_2 alone, with n_2, has escaped interpolation: O_1 and O_4 O_5 admit the shorter interpolations in M, and O_3 the greater part of the longer interpolation. In spite of this, O_3 has one or two readings of considerable interest in the earlier chapters, and appears to deserve closer examination. O_4 and O_5 have a peculiar text of some interest. On the whole it does not seem likely that the Oxford MSS. will reach the same degree of excellence in the other treatises as in the *Testimonia*. The different elements in them will need to be carefully separated.

The Epistles. Here O_2 and O_4 O_5 are the most important as containing the largest collections. The value of O_2 is, however, discounted at the outset by its exact agreement in the order of the letters with T; and there can be no doubt that it stands in close relation to that MS., though what is the precise nature of the relation still remains to be ascertained. It was natural to turn first to the group of letters, found in T alone of the older MSS., Nos. 8, 21–24, 27, 33–36, 41, 42, which includes, besides letters of Cyprian himself, others written not by, but to Cyprian, especially Epp. 21, 22, the correspondence between the African confessors, Celerinus and Lucianus, which bears more than anything of Cyprian's, the genuine traces of vernacular speech. Unfortunately both here and in other members of the same group, O_2 appears to contribute nothing of any value. It is also tantalising to find that the same epistles, 21 and 22, which the catalogue would lead us to suppose were contained in O_4, are not really there. The long letter of Firmilian (No. 75), which is contained in that MS., presents a worthless text. It would, however, be a mistake to infer that the text of all the epistles was of the same quality. They are broken up in the MS. into groups by the intrusion of treatises, and it will probably be found that each group stands by itself. The first and the last only have been tested; and though the last, as we have seen, is practically worthless, the first has every appearance of being of a very different

order. It is too soon to speak with confidence, but a single example may be given of a reading that is certainly of a kind to attract attention. In Ep. iv. § 1 (p. 473, ll. 7–10) Hartel's text has 'quominus fratribus et sororibus nostris constanter et fortiter consulatur *et per omnes utilitatis et salutis uias ecclesiastica disciplina seruetur.*' For this O_4 and O_5 have 'quominus . . . consulatur *per omnes utilitates et salutes ecclesiasticae disciplinae.*' No other MS. has precisely the same reading, but there are a number of approximations towards it: B L W omit the first 'et'; B has 'utilitates'; B Q W omit 'uias'; W reads 'ecclesiasticae'; and B W 'disciplinae'; the same MSS. omit 'seruetur.' It is clear that Hartel's text and the reading of O_4 are at opposite ends of the scale; either the one or the other represents the final result of a lengthened process of corruption, and the question is, on which side is the corruption? It is not only the character of a single MS., but of a class of MSS., that is at stake, and a comparative study of other data is desirable before coming to a decision. And yet there is surely a strong *prima facie* case in favour of O_4. Suppose that it has preserved the original reading, and it is easy to see how by a series of easy and natural changes it might pass into the reading of Hartel's text. The expression 'per omnes utilitates et salutes,' though very possible, is rather unusual: it might naturally be paraphrased by 'salutis uias,' which would lie especially near at hand if, by a common chance, the 'e' of 'salutes' had got converted into an 'i': then the genitive 'ecclesiasticae disciplinae' hangs in mid air, and must needs receive the obvious correction 'ecclesiastica disciplina seruetur'; and after this change, or simultaneously with it, it was a small thing to add the first 'et': so, by degrees, the abrupt edges are filed down and polished to their present smoothness. On the other hand, the converse process does not seem to be nearly so natural: it involves a double omission, both of 'uias' and of 'seruetur'; yet if either of these words had been left out it would seem more obvious to replace it by conjecture than to go on to the series of other changes which end by leaving the condensed form of text as O_4 has it. It would be a help to the future criticism of Cyprian if other scholars would give an opinion on this point.

In another aspect the large number of letters contained in O_4 is important. It will contribute data to a problem of much interest, viz. that which is raised by the varying, and yet in different degrees recurrent order of the epistles as we have them collected in the different MSS. It must be possible by the comparison of these to work back through the archetypes of existing MSS. to the primitive groups of Cyprian's letters, and determine in what form the collections of them circulated at a date not far removed from their original composition. A problem of the same kind, though simpler, is presented by the order, also varying, and also to some extent recurrent, assumed by the treatises. Some steps have

already been taken for working at these allied problems, not without promise of results.

Almost as I write there comes to my hands, through the kindness of Professor Mommsen, a notice, which will, I believe, appear in the next number of *Hermes*, of a discovery made by him in the Phillipps library at Cheltenham last autumn, which is full of interest and suggestiveness for the student of Cyprian. This is nothing less than a list of the writings of Cyprian with the contents of each in στίχοι, reckoned after the measure of the Vergilian hexameter of 16 syllables, and dated by a scribe's note in the consulship of Eusebius and Hypatius=359 A. D., or just a century after Cyprian's death. The list occurs amongst a quantity of miscellaneous matter, and follows immediately a similar list, also with stichometry, of the canonical books of the Old and New Testaments. The MS. is numbered 12266 in the Phillipps collection. It had been described by Zangemeister (*Durchforschung d. Bibliotheken England's*, p. 99, Wien, 1877), who had however failed to notice the list of the writings of Cyprian. Many questions are raised by this discovery, which I hope soon to have an opportunity of discussing. The point that has the most direct bearing upon our present enquiry is a suspicion of large interpolation which it seems to cast upon Book III of the *Testimonia*. Comparing, as Professor Mommsen has done, the number of στίχοι assigned to each book, with the number of lines in Hartel's edition, the estimates for Books I and II correspond nearly enough, but for Book III there is a wide discrepancy.

Book	I:	στίχοι 550,	lines	560
„	II:	„ 850,	„	886
„	III:	„ 770,	„	1876

It is true that Hartel has admitted within brackets (pp. 134–138) a long insertion from W, which is wanting both in the rest of his MSS. and in all that we have examined. This would account for 108 lines; and the MSS. testify to other smaller interpolations, but nothing that would make up a difference of more than 1000 lines. It is true also that a process of which there are still traces in the MSS. might not unnaturally be thought liable to be extended. And yet I hesitate to believe that there has been any such serious interpolation. If there had been, it must have been almost infallibly detected by a difference in the Biblical text. But there is no difference. Book III, like the rest, so far as we have examined it, is strictly homogeneous; and it has all the features of the Cyprianic text elsewhere. This will appear from our analysis of a number of readings taken from the book in pp. xlv–lxii of the Introduction. It therefore seems to be by far the simpler hypothesis to suppose that I or M has dropped out from the sticho-

metric notation. The stichometry of the books of the New Testament must be corrupt in several places.

There is a passage in Jerome which has a bearing upon the point. Writing against the Pelagians, Jerome refers to the claim of Pelagius to 'imitate or rather to supplement the work of the blessed martyr Cyprian.' In doing so, Jerome says, he does not see that he contradicts himself, and he proceeds to quote in full the three texts of the 54th head in Book III, appealing to it by name: 'Ille in quinquagesimo quarto titulo tertii libri, ponit neminem sine sorde et sine peccato esse, statimque jungit testimonia,' &c. (*Dial. c. Pelag.*, i. 32). This is precisely as it stands in our present MSS. It might at the first glance be thought that Pelagius had actually interpolated the *Testimonia*, and that some of his interpolations had come down to us. If that were the case, they would be easily separable, because Pelagius would most probably use an Italian text, as he appears to have done in his Commentary on Romans. But in any case, the evidence of Jerome is proof that the number or 'tituli,' at least up to No. 54, was the same in his day that it is now; and the particular 'titulus' has come down to us precisely as he read it. But this 'titulus' is nearly two-thirds of the way through the book, and has already passed the 1000th line in Hartel's edition (not counting preface or 'capitula'). At the most, therefore, if there has been any interpolation, it did not consist in adding new 'tituli,' but only in adding more texts under old 'tituli'; and for the reason given above it seems improbable that even this was done to any considerable extent.

These remarks are not made with any idea that they close the question. On the contrary, they are intended rather to open it. It is sufficiently evident on all sides that much still remains to be done for the criticism of Cyprian[1].

[1] A paper on the Cheltenham list was read before the Oxford Society for Biblical Archaeology and Criticism on Feb. 22nd. The order of the contents of Hartel's and the Oxford MSS. was tabulated and compared with that of the list, and some interesting relations seemed to be suggested.

APPENDIX III.

The Relation of n *to Ambrose: renderings of* τὰ ὑπάρχοντα.

I had for some time discovered the inaccuracy of the indices in Ballerini's edition of Ambrose, but it was not until too late that I became aware of their utter incompleteness. Not above a tithe of the real references are given; not above a tithe even of those which the editor himself has noted in the margin. If these had been transferred to the index and allowed to take up the space which has been occupied by printing the passages referred to at length, or partly at length, the utility of the edition would have been largely increased. Fresh indices have now been made for me, and I have been enabled to test more closely the relation of *n* to the text used by Ambrose, about which the fact mentioned on p. ccxxviii was calculated to excite curiosity. If the text of *n* stands in a close relation to that of a_2, and the text of a_2 presents a remarkable coincidence with that of Ambrose, it is natural to ask if there are many like coincidences between Ambrose and *n*.

I cannot claim to have examined closely more than the readings that we have seen reason to regard as specially characteristic of *a n*. A large harvest of references soon dwindles down when it comes to be applied to a particular point like this. The instances in which characteristic readings of *a n* or of *n* are capable of comparison with quotations in Ambrose are as follows. The volume and page of Ballerini's edition are given up to vol. v.; the concluding volume I do not possess.

Matt. xvii. 21. hoc genus daemonium *b n*.
hoc genus daemonii *a*.
hoc genus daemoniorum Amb. v. 225, 559.
hoc genus (— daemon.) *f*, Amb. ii. 384.
„ „ „ per orat. et jejunium *a b n*, Amb. v. 295.
in orat. et jejunio *f*, Amb. ii. 384, v. 559.
„ „ 26. liberati *a n*.
liberi *b d* etc. Amb. ii. 407.

Matt. xvii. 27. scandalizemus *a b f n.*
faciamus eis offendiculum Amb. ii. 407.
scandalizentur Amb. v. 354.
„ „ „ da eis *a b n*, Amb. v. 354.
dabis *ff*, Amb. iii. 115, iv. 96.
„ xix. 21. bona *a n*, Amb. ii. 408.
substantiam *d.*
omnia *b*, Amb. i. 371, ii. 683, iii. 246, iv. 604, v. 524.
omnia bona (+tua) Amb. iv. 33.
omnia quaecumque habes Amb. i. 745.
omnia quae habes Amb. ii. 623, 874.
omnia quae possides *f.*
„ „ „ +tua *a*, Amb. i. 371 (codd.) ii. 408, 683, iii. 246, iv. 33, 604, v. 524.
−tua *n*, Amb. i. 371 (codd. A N).
„ „ 29. centuplo *a n.*
centuplum *b d* etc. Amb. ii. 543, iv. 103.
„ xxviii. 1. primam *b n.*
prima *a f*, Amb. ii. 392.
„ „ „ Magdalena *b n.*
Magdalene *d f*, Amb. iii. 339.
Mark viii. 33. post *a n.*
retro *b f*, Amb. ii. 350, 454, 802.
retro post Amb. ii. 293, 421 (*expressly*).
„ „ 38. confundet *a b f*, Amb. iv. 656 codd.
confundetur *d k n*, Amb. iv. 656, cod. A, ed. Rom.
confitebitur Amb. iv. 656 codd.
John xix. 40. linteis *b n*, Amb. iv. 287.
linteaminibus *a f.*
„ „ „ adligaverunt *a n.*
ligaverunt *b e f*, Amb. iii. 336, iv. 287.
„ „ 41. novum *a b f n.*
excisum Amb. ii. 375.

We may gather from these examples that even if Ambrose did make use of a text like that of *n*, his use of it was in any case limited and subordinate. Indeed the relation between them is very similar to that which has been already observed to exist with a_2 (p. ccxxviii), except that the instances both of agreement and of difference are rather less striking. There is only one reading, *bona* in Matt. xix. 21, which seems to betray any special connexion; and that is only in one quotation out of ten, though there is a second (*omnia bona tua*) in which there is some degree of approximation. The renderings of τὰ ὑπάρχοντα in the two Gospels in which the phrase occurs are interesting enough to be worth exhibiting in a table. This will also give the reader the means of judging as to the exact weight which attaches

to the coincidence, for it will be seen that it is not by any means conclusive. Where no reading is given the MS. is not extant.

	a [*n* or a_2]	*b*	*d*	*e*	*f*
Matt. xix. 21	bona tua [— tua *n*]	omnia tua	substantiam tuam	omnia tua	omnia quae possides
„ xxiv. 47	omnia bona sua	omnia	omnia bona sua	omnia sua	omnia bona sua
„ xxv. 14		bona sua	substantiam suam		substantiam suam
Luke viii. 3	facultatibus suis	facultatibus suis	substantia sua	facultatibus suis	facultatibus suis
„ xi. 21	facultates ejus [a_{22}]	ea quae possidet	substantia ejus		omnia quae possidet
„ xii. 15	facultate sua	his quae possidet	substantia ejus	his quae habet	his quae possidet
„ „ 33	bona vestra	quae possidetis	substantiam vestram	res vestras	quae possidetis
„ „ 44		omnia quae possidet	omnem substantiam suam	omnia quae sunt illi	omnia quae possidet
„ xiv. 33	omnibus facultatibus suis	omnibus quae possidet	substantiae suae	omnibus quae possidet	omnibus quae possidet
„ xvi. 1	bona ipsius	bona ejus	substantiam ejus	substantiam ejus	bona ipsius
„ xix. 8	[dim. part.] bonorum meorum	[dimidium] bonorum meorum	[dimidium] de substantia mea	[dimidium] ex substantia mea	[dimidium] bonorum meorum

We will supplement this list of renderings from the MSS. by a second list of renderings from the Fathers, in which however we shall be dependent upon Sabatier except for Irenaeus and Cyprian. References which Sabatier's mode of quoting makes in any way doubtful will not be given.

Matt. xix. 21. bona tua Cypr. $^1/_3$ Amb. $^1/_{10}$.
omnia bona tua Hil. Amb. $^1/_{10}$.
omnia tua Cypr. $^2/_3$ Zen-Veron. Jer. $^1/_2$ Aug. $^1/_4$ Max-Taurin.
omnia quae habes Iren. Jer. $^1/_2$ Paulin. Aug. $^2/_4$ Philastr-Brix. Chromat.
„ xxiv. 47. omnia bona Hil.
„ xxv. 14. substantiam Hil. Tichon.

Luke viii. 3. facultates Tert. Aug.
„ xi. 21. omnia quae possidet Jer.
„ xii. 15. his quae habet Aug.
his quae possidet Paulin.
„ xiv. 33. omnibus quae sunt ejus Cypr. $^2/_3$ Aug. $^3/_3$.
cunctis quae possidet Jer.
suis omnibus Philastr-Brix.
„ xvi. 1. substantiam ejus Jer.
facultates ejus Gaud-Brix.

Luke xix. 8. ex bonis meis Iren.
bonorum meorum Amb. Aug. ½.
rerum mearum Aug. ½.
substantiae Tert.
ex substantia mea Cypr. ⅔ Phoebad-Agin.

There is much here that falls in with our previous experience, but there are also some irregularities which at present lie outside it. The most striking fact is the strict uniformity of rendering in *d*, a uniformity which throws all the more into relief the variety which pervades the other MSS. Yet even in this variety there is a method, the secret of which is partly known to us and partly awaits yet further investigation. From the text of *e* we may discard at once 'omnibus quae possidet' in Luke xiv. 33, which should clearly be 'omnia quae sunt illi' as in xii. 44. Probably also we may discard 'his quae habet' in Luke xii. 15. Nearly all the other renderings have some African attestation: the most characteristic appears to be 'res vestras' in Luke xii. 33, which is preserved in the 'rerum mearum' of Augustine in Luke xix. 8. It is highly probable that this rendering is really more original than 'ex substantia mea' in *e* and Cyprian. We should naturally set down the 'quae possides, possidet, possidetis' of *f* as characteristic of the revised text, if it were not for its repeated occurrence in *b*. Has the process which we see completed in *f* already begun in *b* in St. Luke's Gospel? The question is one that it would be well to keep before us, but which we are not yet in a position to answer. The characteristic renderings of *a* seem to be 'bona' and 'facultates.' It is not quite clear where these come from, though they seem to correspond to the double element which we have already found to exist in the composition of *a* (see pp. cci, ccxxviii). The appearance of 'facultates' in a paraphrastic allusion (not given by Rönsch) of Tertullian's to Luke viii. 3 is rather remarkable; we are less surprised to find it in Gaudentius of Brescia (Luke xvi. 1).

One practical conclusion I think we shall draw, comparing the tables just given with that on p. ccxxvii, that this particular method of tabulating the renderings of single words is very instructive. I look to it for valuable help in mapping out the geography, if so it may be called, of the different texts, by showing at what point an intrusive element enters in, and how far it extends.

APPENDIX IV.

Note on the Latin terms used as equivalents for the Greek κώμη, by H. F. Pelham.

I am glad to be able to lay before the reader a note on the renderings of κώμη by my colleague, Mr. H. F. Pelham, author of the article on the History of Rome in the new edition of the *Encyclopaedia Britannica*. It will be remembered that the table on p. ccxxvii gave three equivalents for the Greek κώμη: 'castellum,' 'vicus,' and 'municipium.' The point on which Mr. Pelham has been so good as to give me his opinion is as to the political conditions implied in each of these terms, and the localities in which they would be used most naturally and appropriately as translations of κώμη. A hard and fast conclusion was not under the circumstances to be expected: at the same time the historical data agree quite sufficiently well with the results at which we had arrived independently. Of the MSS. tabulated *e* and *k* gave consistently 'castellum:' they are certainly African MSS., and it now appears that 'castellum' is also characteristically African. For 'municipium' we have a choice of the older settled provinces like North Italy or Gaul. 'Vicus' is too common to supply any definite criterion. Mr. Pelham's note is as follows:—

'The proper equivalent for κώμη is undoubtedly "vicus," just as "castellum" = φρούριον (e. g. in Strabo, Steph. Byz. see Marquardt, *Röm. Staatsverwaltung*, i. 15), but the usage is variable. Either "vicus" or "castellum" would express fairly enough the distinctive character of the Greek κώμη, as contrasted with πόλις—i. e. the absence of the "dignitas civitatis" (e. g. cf. Isid. Or. 15. 2, "vici et castella et pagi quae nulla dignitate civitatis ornantur .... majoribus civitatibus attribuuntur"). As between "vicus" and "castellum" there was no difference in political status, but "castellum" is properly a fortified place, and is used of walled villages, as opposed to the open "vici" (= κῶμαι ἀτείχιστοι), and of small military stations. We consequently find "castella" predominating in wild hilly districts, or on the frontiers, or where Roman posts had been established among barbarian tribes (cf. "castella" in the hills behind Genoa. Sent. Minuciorum, *Corp. I. Lat.* i. 199, and in Noricum). In the African provinces all these conditions were present, and it is in these that the "castella" appear most frequently. Some of them would seem to have been of the same type as those already referred to in North Italy, many however were, to start with, Roman military stations, or at least connected with the numerous settlements of Roman veterans planted under the rule of the emperors in the African provinces. But whatever their

origin "castella" are unusually frequent in Africa. Many of them grew into towns, obtained the status of municipia, and became seats of bishoprics (see the lists of African bishoprics. Notit. Africae, Victor Vitensis, Monumenta Germaniae Historica iii. 1, and Böcking Not. Dig. ii. 615–658; cf. Henzen, *Annali dell' instituto*, pp. 23–99. Roma, 1860). Among them occur such titles as "castellanus," "castelli Tatroportensis," "castello Titulitano," etc. (Compare also Marquardt, *Römische Staatsverwaltung*, i. 322; Jung, *d. Romanischen Landschaften*, pp. 115, 132, 141, 144, and the Itinerary of Antonine, and the Peutingerian table.) Inasmuch as the great development of urban life in Africa dates from the reign of the African emperor Septimius Severus, at the commencement of the third century, it is very probable that to an African provincial of the second century "castella" would occur as the most natural term to express the notion of "villages" as distinct from communities invested already with the "dignitas civitatis," i. e. of κῶμαι as distinct from πόλεις.

'The rendering of κώμη by "municipium" is of course a great departure from strict usage. But two changes which took place in the status of provincial communities, especially during the second and third centuries A.D., may help to explain it, if it is not due to simple ignorance or carelessness—(1) these two centuries witnessed the elevation to the rank of "municipia" of very many subordinate communities ("vici," "castella," etc.) which had before been without the "dignitas civitatis," and merely "attached" to some larger urban centre. It was a process of promotion which in the older provinces, and in the west especially, commenced in the first century; and a writer living at the close of the second, e. g. in Gaul, would be familiar with numerous instances of "municipia," which had once been "vici;" (2) parallel with this process, we find single cities ("urbes") elevated to something like a metropolitan position, and claiming pre-eminence over a cluster of lesser "municipia" round them. Instances in point would be Carthage in Africa, Milan in North Italy, Lugdunum, and at later time Treves, Narbonne, Toulouse, and Arles in Gaul. It is conceivable that a writer familiar with a district crowded with small "municipia," and with one central metropolitan "urbs," might identify the relation between these with that between the κῶμαι and the πόλις, especially as he would be also familiar with the recent promotion of the petty "municipia" from the lower status of "vici." Such a view would at least be possible for a native of Gaul or of North Italy at the close of the second century. Illustrations of the two processes of change described above will be found in plenty in Marquardt's account of the provinces, *Staatsverw.* vol. i., Jung, *d. Romanischen Landschaften* (Innsbruck, 1881), Herzog, *Gallia Narbonensis* (Leipzig, 1864).'

ADDENDA.

Evidence is rapidly accumulating which points to a considerable shifting of parts among the MSS. of the European group in the Gospel of St. John. On this and on one or two other points there are some additions which may be made with advantage to what has been said above.

P. cx. l. 4 from bottom *clarifico*. A table recently drawn up by Mr. White shows, much to our surprise, that while this word is distinctly and exclusively African in the first three Gospels, it suddenly appears in the text of *b f Am.* in the later chapters of St. John. It occurs no less than 18 times in *b*, 15 times in *f*, and 16 times in Cod. Amiatinus.

P. cxx. l. 29 *pontifex*. A similar table, also drawn up by Mr. White, shows that whereas in St. Matthew the standing rendering of ἀρχιερεύς is *princeps sacerdotum*, *e* and *k* have once each *sacerdos* out of five places only in which they are extant; in St. Mark *sacerdos* occurs once in all the leading MSS. and 3 times only in *k*, *pontifex* 16 times in *k*, 4 times in *a*, and once in Cod. Amiatinus, *summus sacerdos* 19 times in *d*, 17 times in *Am.*, 4 times out of 12 in *f*, 3 times out of 5 in *b*, and twice out of 20 times in *a* or *n*, *pontifex sacerdotum* 3 times in *a* alone, and *princeps sacerdotum* 7 times in *a*, 6 times in *f*, twice in *Am.*, and once (not exactly) in *d*; in St. Luke *pontifex* occurs every time but once in *a*, and 4 times (*pontifex sacerdotum* once) in *e*, *princeps sacerdotum* constantly in *b d*, and almost constantly in *f Am.*; in St. John *princeps sacerdotum* is still the dominant rendering, but *pontifex* occurs 3 times in *b*, 6 times in *e*, and again—strange to say—18 times in *Am.*, *princeps* alone 4 times out of 7 in *d*, and *sacerdos* also sporadically.

P. clxi. l. 1. Dr. C. P. Caspari, in his recently published *Homilia de sacrilegiis, &c.* p. 55 (Christiania, 1886), gives an example of the insertion of *i* in *aguriatur* (for *auguratur*); he also refers to Rönsch, *It. u. Vulg.* p. 466 f., where there are three examples, *alleviare*, *angustiare*, and *confortiare*.

P. cxcviii. l. 15 *ad alis alium*. This curious phrase occurs not only in the places mentioned, but also in John xi. 56, xiii. 22, 35, in the text of *b*, in which the companion phrase *cum alis alio* is also found in John xvi. 19.

Three of these 4 examples had been already noted by Rönsch, *It. u. Vulg.* p. 275. It is remarkable that a phrase which had been characteristic of *a* or *n* in St. Mark and St. Luke should pass over to *b* in St. John. Precisely the opposite change is seen in the quotations in Lucifer of Cagliari, which present a predominant resemblance to the text of *b* in St. Luke, and to that of *a* in St. John. These variations are somewhat intricate, but there is clearly a method in them.

P. cclvi. l. 19. It appears from a review by Hausleiter in *Theologisches Literaturblatt*, no. 10, p. 94 (1886), that this edition is less accurate than could be wished.

P. 124, l. 3 *Ad virgines.* The coincidence should be noticed between this title and that in the Cheltenham list which shows that it is as old as the 4th century.

P. 128, l. 7. To the list of MSS. of Cyprian it should be added that nearly the whole of Ep. 10 is contained in the Bodleian MS., Laud. Misc. 436, fols. 182 b, 183 (saec. ix. in.), and Ep. 1 entire in Laud. Misc. 421, fol. 155 b (saec. xi. ex.).

P. 131, l. 9 from bottom. A reference had been mislaid to Gebhardt and Harnack, *Texte und Untersuchungen*, Band i, Fasc. i, p. 251 (Leipzig, 1882), in which Dr. Harnack dismisses the *Testimonia* as "(Pseudo-)Cyprianic" without further argument. The reasons given from the character of the Biblical text in the best MSS. of the *Testimonia*, as well as the external evidence, seem to make the spuriousness of this treatise improbable.

THE END.

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